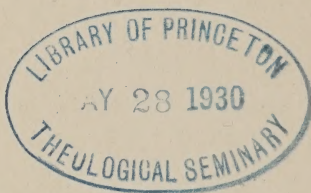


The
Field is the World

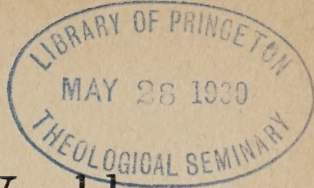
JAMES I. VANCE



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The field is the world

"THE FIELD IS THE WORLD"

Matt. xiii:38



The Field is the World

by

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DEDICATED

"To All Who Love His Appearing"

INTRODUCTION



This book is not the work of a missionary expert. It has almost no figures. It is utterly lacking in those touches that would be given to a book of this kind by one whose life had been spent on the mission field in an effort to evangelize non-Christians.

It is rather a presentation of what the writer has tried to give the people to whom he has been privileged to preach, as he has sought to capture their enthusiasm for Christ as the hope of the world.

While the writer has been for many years connected with the Executive Committee of Foreign Missions of his church, he feels that the work is one in all fields, and that the distinction between home and foreign missions should disappear, except so far as it may be needed for purposes of administration.

In releasing the manuscript for publication, the author begs to express his appreciation of the high privilege of coming thus in contact with that vast company of choice spirits who read and study books like this, and who are the hope of missionary progress in the church at home.

JAMES I. VANCE.

Nashville, Tennessee.

The Task

*

WHAT faced Christ as He entered upon His mission? "I glorified thee on the earth, having accomplished the work which thou hast given me to do." What was the work? What business did He have on hand? Why did He come? What was His task?

It was definite. "Thou shalt call his name Jesus: for it is he that shall save his people from their sins." Jesus did not come to be a politician, a reformer, a teacher. Incidentally he was all of these. But He came to be a Saviour. Christianity is not merely another religion. It is the only religion with a cure for sin, the only religion with a gospel. Christ came to give the individual a new nature that would enable him to have fellowship with God. Out of these redeemed individuals He proposed to found the Kingdom of God, a society in which all relations are built on love.

Thus Christ's task was to bring the lost world back to God, to rebuild society, to establish a civilization of good will, to found the brotherhood.

John 17:4
Matt. 1:51

7

The Task



WHAT faced Christ as He entered upon His ministry? "I glorified thee on the earth, having accomplished the work which thou hast given me to do."¹ What was the work? What business did He have in hand? Why did He come? What was His task?

It was definite. "Thou shalt call his name Jesus: for it is he that shall save his people from their sins."² Jesus did not come to be a political leader, a reformer, a teacher. Incidentally he was all of these. But He came to be a Savior. Christianity is not merely another religion. It is the only religion with a cure for sin, the only religion with a gospel. Christ came to give the individual a new nature that would enable him to have fellowship with God. Out of these redeemed individuals He proposed to found the Kingdom of God, a society in which all relations are built on love.

Thus Christ's task was to bring the lost world back to God, to rebuild society, to establish a civilization of goodwill, to found the brotherhood.

¹John 17:4.

²Matt. 1:21.

CHAPTER I

A BANKRUPT WORLD

ON A SUMMER NIGHT of 1929 I had a long interview with Dr. Herman Lieu, president of Shanghai College. He told me much about his country. Among other things he said: "China is greatly troubled. This creates Christianity's opportunity in China. Where there is no trouble, there is no need of Christianity. I am most optimistic as to the future of the Christian religion in my country, for it is the only thing that can meet our needs, solve our problems, and cure our troubles."

What this cultured and distinguished Chinese leader and publicist said of China is true of the world. It is a troubled world, and Christianity can cure its troubles. This creates Christianity's peerless and undying opportunity.

Paul paints the picture of a bankrupt world in Romans 1:18 when he says, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness."

He is looking out upon a world on fire. The conflagration burns to heaven. It threatens hope itself. Civilization is on the rocks. Society is bankrupt, credit is gone. The treasury is empty. There is no blacker picture than this which the great apostle paints in the opening chapter of his letter to people living in the world's capital, and who saw daily with their own eyes the truth of what he said. He seems to make an inventory of the world's insolvency. He names one after another the things which had brought about the breakdown of civilization. Swiftly he sketches the ruin of the race.

*A World on
Fire*

He says the world is bankrupt because it has fallen into the hands of plunderers, of ungodly and unrighteous exploiters, who by wickedness hinder truth, and against whose impious deeds the wrath of God is loosed.

It is not because these robbers of human hope and happiness are ignorant, for whatever is to be known of God has been made plain to them. The trouble is they treat the truth with contempt. They do not care. They defy the Almighty and laugh to scorn His everlasting power and divine being.

They are foolish, daft over futile speculations, until their clouded minds grow dark as night and their evil hearts black as hell. And these are people who have climbed into power and are trying to run the world.

They have gone so far as to make gods for themselves. They have exchanged the glory of immortal God for the likeness of mortal man. Some of them fancy God is a bird, others a dog or a cow; still others, a snake.

It is not to be wondered that such people live like animals. Casting all restraints aside they give themselves over to a carnival of sexual vice. Since people are never better than the gods they worship, earth fills up with moral pervers. Mankind becomes a race of degenerates. Lust flourishes. The flesh has the right of way.

"Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful; who knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them."³

³Rom. 1:29-32.

Could there be a darker picture? It is a bankrupt world. Who would want to live in such a world? Gehenna has run over and inundated earth.

It is still a bankrupt world. Despite all our material progress, what Paul said of the first century may be said of the twentieth. Indeed some of the colors are darker with age. The world has grown old and wrinkled in sin and misery. Sophistication seams deeper its lines of despair. Its bosom seethes with the agony of a more feverish unrest.

As I write this, Russia, uncured, unhappy, stained with the blood of innocents, plundered of sane leadership by ruthless assassinations, holding out unclean hands which other nations are not yet willing to clasp, Russia moans and tosses still like a man in a bad dream.

And in other nations there smoulders the fire which might make of every nation another Russia. It waits but the chance to break into flame. Once lit, it will burn down and consume not only despotism and autocracy but human happiness and hope.

The debts which have unloaded on war-mad nations not only imperil prosperity and lay staggering burdens on the shoulders of unborn generations, but threaten international complications and menace world peace.

Strife and jealousy and suspicion refuse to subside. One would think the world had learned its lesson, that beggared peoples had enough, that the world was cured forever of the folly of war, but there is little to encourage such a hope.

Even here in America, the nation that has fattened beyond the wildest dreams of men, the country that holds in its coffers half the wealth of a world, what greets us but industrial unrest, the strife and clash of classes, lawlessness unprecedented, contempt for courts, mobs and

riots, gang wars, strikes, violence, hate? Opportunity dies before our eyes, for with our own hands we kindle the fire that consumes hope.

Add to all this the ravage of disease, the collapse of ethical standards, the falling away of moral restraints, the prevalence of sexual vice and its inescapable penalties, the increase of insanity, of moral perverts and degenerates, the menace of the present and future integrity of the race until conditions are created which a twentieth century reporter might record in the story Paul sent to Rome two thousand years ago.

Mr. Wade H. Ellis, former assistant attorney general of the United States and member of the American Bar Association's Crime Commission, says crime costs the United States thirteen billion dollars annually, or about as much as the total debt of the World War. Seven out of every one hundred thousand of the population are murdered each year. There are thirty thousand criminals at large in New York City and ten thousand in Chicago and proportionately as many in the other cities of America.

Such is the condition of the richest nation in the world, the nation that brags of being the best governed, and that boasts of possessing the most power.

No, China is not the only nation in trouble. Rome is not the only capital whose liabilities transcend its assets. It is a bankrupt world.

The world has plenty of assets, and is probably doing a bigger business, and has more to show in the way of human progress than ever before.

*Bankrupt Despite
Assets*

It has more laws. It is better governed. Autocracies are dead or doomed. Human liberty is the possession of the common average man. Slavery is tabooed. The

barriers of race and creed and sex are down. Mankind is free.

The world is richer. It has wealth untold. Huge fortunes, amassed in a single generation, break all records and stagger the imagination. Poverty has gone out of fashion as either a curse or a bar. People get better wages, live in better houses, wear better clothes, eat better food, are better educated.

Human life is better equipped for achievement. Inventions have been multiplied, machinery has been provided, power has been harnessed until nothing seems impossible. Let but the goal be set and a way will be found to reach it. Let but the enterprise be named and the equipment will be assembled to translate it into reality.

The world knows more. This is the scientific age. The veil is lifted. The great secrets are being found out. Man seems to know about all he needs to know. He has conquered not only sea and land, but the air. He has harnessed the invisible forces of the world, wiped out distance, talked around the earth, and all but stormed the gates of heaven itself.

And yet, despite all this, it is still a bankrupt world. There are things its money cannot buy. There are people its laws cannot control. There are slaves its mandates have not emancipated. There are miseries its culture cannot cure. There are burdens its power cannot lift.

A concern goes bankrupt, not because it lacks assets, but because its assets are not equal to its liabilities.

The rich fool in the Gospel story thought himself never more solvent. He was building bigger barns, erecting larger warehouses, increasing his capital stock, getting ready for bigger business. Absurd to call him insolvent! He could buy up the town. Yet as God looked at him, the

man's back was to the wall. "This night thy soul shall be required of thee."

He had plenty of baggage, but he was short on life. He had everything for his body, but he was bankrupt spiritually. That is the insolvency that stares the world. It is full of rich people, and it is just as full of discontented people. It knows how to measure the universe and take the temperature of the stars, but it does not know how to find God. It has discovered the Arctic and the Antarctic Poles, but it is still hunting for the secret of happiness. It has plenty of assets, but not enough to meet the liabilities of a being who must live forever.

The striking thing is Paul was not cast down. He painted his picture with a steady hand. He talked about it in level tones. He looked on unscared.

*What Shall We Say in
the Presence of a
Bankrupt World?*

He faced a ruined world and did so with a soul buoyant with hope. It was not because he was queer enough to be elated by defeat.

Nor was it because he was callous to human suffering, for there never was a man more human. Paul kept his head because he felt he had the secret of making a bankrupt world solvent.

As he looked on he said: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."⁴ He was not ready to salvage civilization. He was out to save it. He had something that could do what government was futile to accomplish, gold unable to buy, and science, education, invention and trade powerless to produce. He had that which miracle-working steam, electricity and

⁴Rom. 1:16.

radio failed even to suggest. He had the power of God. He had the Gospel of Christ.

Paul believed the Gospel could get civilization off the rocks, could meet the needs of society in ruins, could extinguish the fires that were burning up the world, and restore to sanity a race crazed with lust for power and mad with passion for pleasure. Paul felt the gospel could quell the storm and bring peace; could strike a light in the darkness and show the path home. He was satisfied it could make a bankrupt world solvent, and its people safe and friendly and happy.

He believed this so thoroughly that he himself went bankrupt for his conviction. He gave up all he had for the chance to proclaim the gospel to a broken world. This is what he meant. He was ready to pay any price, to put in pawn any possession, to welcome bonds, imprisonment, death, just for the chance to give to the bankrupt world the gospel which is the power of God unto salvation.

By smiting sin to its death. Sin is the worm that gnaws at the heart of the world until the tree of life withers and rots to its roots. Sin must be slain.

***How Can the Gospel
Make the Bankrupt
World Solvent?***

This is why the wrath of God is revealed from heaven against all ungodliness and righteousness of men. It would be an awful thing for God to look on at sin with unconcern, to see the riot of lust and not loose the lightning of His fierce anger. The gospel shows man the peril of sin, tells him he must cleanse his life, commands him to quit plundering and be decent.

By keeping hope alive. We are saved by hope. Hope is seeing what the world will be when God has His way with it, and living as if God already had His way with it. Hope is not the futile speculation of fools. Hope is not

the mood of devotees at the shrine of a bird god or a cow god or a man-made deity. Hope is not the product of an age of invention or of science or of trade. Hope is a vision of the throne of the Almighty. It is a glimpse of God building His world. It is sensing morning at midnight. The gospel gives us this. Its creed is "The morning cometh."

By changing human nature. The fundamental need is not to change conditions but people. Change the people and they will change the conditions. What is needed is not a better world to live in, but a better race to inhabit the world we have; not larger opportunities, but worthier efforts to improve existing opportunities. The gospel changes the individual. It makes man a partaker of the divine nature. It changes the social order by changing the social units. It makes the world solvent by making people trustworthy.

By supplying inward moral restraints when outward restraints fall away. The world is moving toward freedom. Man will never be satisfied with anything else. But freedom becomes license without self-mastery and self-control. Russia and China and America must have more than good laws. They must have citizens who respect the laws and obey them.

By substituting the law of love for the law of hate; the golden rule of good-will for the iron rule of greed; brotherhood for competition; the Sermon on the Mount for homilies on self-culture; service for self-interest; a cross for a crown. This the only thing that will cure race hate and class pride. Love is the cure and the gospel proclaims and provides it!

These are some of the things Paul had in his message as he faced a bankrupt world. No wonder he was unscared. No wonder he said: "I am not ashamed."

To be a missionary at home or abroad, in China or in America, in a slum whether urban or rural, to human beings whether they be called Christian or pagan—to be a missionary is to face a bankrupt world with the gospel of Christ.

To Be a Missionary It is to be appreciative of all present world values, of the triumphs of industry and trade, of the achievements of science, of the progress in government, education and art, of all that is represented by wealth and culture, by adventure and exploration; but while not discrediting the worth of these things, it is to discover that they are powerless to satisfy the soul that is hungry for life. It is to see that God alone can meet the needs of our natures, and that in the gospel of His Son He has provided the complete solvent for a lost world.

To be a missionary is to incarnate the gospel. It is to embody in one's life the Sermon on the Mount. It is to practice in all of life's relations the Golden Rule and to strive in every way to translate into human life the teachings of Jesus.

It is to invest what one has in the proclamation of the gospel. It is to give money that the bankrupt world may start up again in business. It is to give to the broken world that which will heal its open sore. "Then shall the lame man leap as a hart and the tongue of the dumb shall sing."⁶ Then—when he hears the good news of the gospel.

There is no investment to compare with this, none that yields such returns. Here is the thing that is dynamic for redemption. If one is out merely to salvage civilization, to scrap the wreck, he may stop at half-way measures, but if he is after salvation, if he seeks a new world that can meet its obligations and pay one hundred cents on the dollar, he must push on to Calvary.

⁶Isai. 35:6.

To be a missionary is to proclaim the gospel, to spend one's life preaching the one thing that will make the world solvent. It is a calling that angels might envy. Yes, the stipend is small, but the reward is measureless, for the task is divine. There is nothing that can compare with it. For the sake of it one may well strip himself of every earthly ambition and be willing to face fire and blood, hunger, chains and death.

If one would do the biggest thing within mortal reach, here it is. It is to spend his life making the bankrupt world solvent. It is to be a missionary. Poor, underpaid, obscure, "in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," but a world builder. A man in bonds, clanking his chain, but an ambassador (in bonds). So poor he cannot afford to lose an old cloak left at Troas, and yet so rich that he can feed and clothe with joy and hope and courage the worn and weary world.

Yes, it is great to be a missionary. It is sublime, it is divine! "Whom shall I send and who will go for us?" "Here am I. Send me!"

II Cor. 11:27.
Isai. 6:8.

There is no investment to compare with this, none that yields such returns. Here is the thing that is dynamic for redemption. If one is out merely to salvage civilization, to scrap the wreck, he may stop at half-way measures, but if he is after salvation, if he seeks a new world that can meet its obligations and pay one hundred cents on the dollar, he must push on to Calvary.

CHAPTER II

THE PROBLEM OF THE RACES IN AMERICA

THE PROBLEM of the races in America is a cross section of the world field. It is foreign missions at home. Really there is no difference between home and foreign missions. The task is one. We merely divide the one task into two sections for the sake of administration. But he who arrays them against each other is the friend of neither. He who offers himself for service in the foreign field but who has shown no interest in the extension of Christ's kingdom at home lacks the qualifications for a missionary. And he who is zealous for home missions but can find no room in his heart for the needy peoples in the ends of the earth has laid his zeal under suspicion.

The problem of the races has always been a problem packed with peril. It is invested at once with much that is good and much that is bad. It is easy to

A Problem of Peril mistake the evil for good and sanctify iniquity under the guise of serving virtue. If we could get at the basic cause of injustice and unrest, we should probably find it is racial antagonisms and suspicions.

Christ's plea for unity and the subsequent teachings of the apostles based on Christ's plea and enjoining good-will on all aimed not so much at ecclesiastical as at racial differences. Indeed if the racial antagonisms could be cured the ecclesiastical would be greatly reduced.

A close study of that storm centre of human unrest among the little nations in the Near East, Turkey and the Balkan States, will discover that the troubles there are racial. Of course they are religious also, but the two antagonisms have fed each other.

Paul grew up in this atmosphere. His life was saturated with the clamor and strife incident to the problem of the races. He is prepared, therefore, and of his own experience, to tell us how to approach the problem, and whether the gospel can furnish a solution. If the gospel could lift him out of the narrow jealousies and suspicions of race hate into cosmopolitan sympathies and international concern, we may be assured the gospel can solve the problem of the races.

The gospel made Paul a citizen of the world. He seemed to leap at once from a provincial into a cosmopolitan. His very title, "Apostle to the Gentiles," is significant of his racial sympathies. In all he had to say to the Romans about Jews and Gentiles, he is making his approach to the problem, and in the twelfth verse of the tenth chapter he names the cure: "For there is no distinction between Jew and Greek, for the same Lord is Lord of all and is rich unto all that call upon him."⁸

To God, people are people, whether Americans or Asiatics, whether Anglo-Saxons or Africans, whether Occidentals or Orientals, whether Hebrews or Greeks. There is a solidarity about the race which must be recognized in any approach to race relationships. God's message to the white man is His message to the black man. His gospel for all men is the same. "God hath at the end of these days spoken unto us by his son,"⁹ and the message in Christ is not national but racial.

⁸Rom. 10:12.

⁹Heb. 1:1.

The fact of race solidarity, however, does not solve the problem of the races. The gravest, greatest, most ominous, most unsolved problem which confronts America *Menace* is not that of trusts or labor unions or tariff revision or crime or prohibition. It is that raised by multitudes of the foreign-born who come to America with ideas and ideals of human rights and human freedom alien and hostile to those of America. This creates at once a political, financial, industrial, economic, educational, social, ethical, and religious problem. It is a problem into which are packed wellnigh all other problems. The size of the stream of immigration is itself a menace. It has been colossal and is still great, despite the operation of the law limiting it to definite percentages of our present foreign-born population. It is estimated that forty per cent of our present population is either foreign-born or of foreign-born parentage.

The character of the immigration in recent years leaves much to be desired. We are still suffering from an era when the tide came chiefly from southern Europe, composed of people who were desirable neither for their native land to retain, nor for their adopted land to acquire.

The ease with which the alien is clothed with citizenship adds to the menace. Yet his ballot counts for as much in shaping and settling the destiny of the Republic as though the traditions of America were dissolved in his blood.

The fact that aliens settle for the most part in largely congested centres of population makes the problem more serious. Plague spots are thus packed with peril. Crime centres become saturated with undesirables.

Many of them belong to strains that do not easily assimilate. They are stubborn in their resistance of American customs and cling with a dogged tenacity to the very evils from which they flee.

The melting pot that can reduce these diverse and hostile elements to a harmonious whole fitted for shape and use in American life must possess miracle working power.

There is an easy-going optimism which flies the flag on the Fourth of July and imagines the country is saved; which scatters flowers on Memorial Day and *Time to Be Alarmed* regards itself as patriotic; which makes a contribution to missions once a year and feels it has done its duty to the underprivileged. The creed of such people is that God takes care of fools.

It is impossible for a nation to receive what has come to America through the large influx of foreign populations and remain unaffected. The fact that ours is comparatively a new country makes the matter all the more serious. We are still in the making.

To be sure much of our best has come to us through Ellis Island. America would be poor indeed had it kept out Steinmetz, the great electrical genius, and hundreds of others whose names readily occur and whose achievements have added to the glory of America.

There is also an industrial and economic need for people in over-populated countries to come to sparsely settled sections here in America where land may still be had at nominal cost and waits to yield good returns to the industrious. Many such colonies have already come and are twice blessed, blessing him that gives and him that takes.

And yet it is a fact that alien influences are gravely felt in the perilous drifts that give concern to those who seriously consider conditions in America today. This alien stream shows itself in politics, in labor agitation, in the collapse of the home, in social and religious unrest, and in efforts to promote communism.

It is very nice to discuss the glory of our free institutions, but declamation will not preserve them. Any one who

seriously studies the situation must feel that Ellis Island presents problems not easily solved, and if the worst comes to the worst, we must close the gates.

This has been the view of some of our most patriotic leaders. Washington questioned the advisability of admitting any more immigrants except such tradesmen as were needed to develop the country.

Jefferson wished "there were an ocean of fire between this country and Europe, so that it might be impossible for any more immigrants to come hither."

Roosevelt said: "I do not think that any immigrant who will lower the standard of life among our people should be admitted."

And so good a man as Phillips Brooks said: "If the hope which this country holds out to the human race of permanent and stable government is to be impaired by the enormous and unregulated inroad of poverty and ignorance which changed conditions of transportation have brought upon us, then for the sake of Europe as well as for the sake of America, the coming of these people should be checked and regulated until we can handle the problems that are facing us."

It is precisely this check we are seeking to enforce in our present legislation on this subject. We have not shut tight the gate but we have greatly narrowed the opening. And yet closing the gate is really no solution. It is like locking the cell after the culprit has escaped.

Besides, is it a Christian solution? Does it harmonize with the doctrine Paul taught centuries ago, and which is fundamental to Christianity, when he said: "There is no distinction between Jew and Greek, for the same Lord is rich unto all that call upon him."¹⁰

America cannot, if it would, be a hermit nation. The day is past for any nation to bar itself off from the rest

¹⁰Rom. 10:12.

of mankind. In these days of wireless telegraphy and universal language and aerial navigation and the radio, the pulse-beat of the race-kin cannot be ignored. It is increasingly evident that God has made of one blood all men. There are no longer any desert solitudes. The races have become the people.

“The blood of the people! Changeless tide
through century, creed and race,
Still one, as the sweet salt sea is one,
though tempered by sun and place.
The same in ocean currents and the same in
sheltered seas;
Forever the fountain of common hope and
kindly sympathies.

“Indian and Negro, Saxon and Celt, Teuton
and Latin and Gaul,
Mere surface shadow and sunshine,
while sounding unifies all!
One love, one hope, one duty theirs!
No matter the time or kin,
There is no separate heart-beat
in all the races of men.”

Closing the door does not solve the problem. Barring the gate is no solution. It is evading the problem. Shutting your eyes does not diminish the trouble in a bankrupt world. A man has not solved the problem of poverty when he has barred his door to the street and sat down with wife and children in sheltered comfort and ease. What of the poverty that is still crying in the street, moaning in the hovel, ostracized in rags and want? What of faces black with the plague and homes crouching under the fear that stalks?

Shutting one's eyes and barring the door and closing the gate is no solution of the race problem, certainly not to

one whose pulses beat with the race-kin, and who has made Paul's great doctrine his creed.

There is but one solution of the problem, and that solution is not exclusion but assimilation. Those who come to us from other climes must be taken up into our national life and made a part of our country in the truest sense. They must be made Americans. We do not want a little Italy here in America, or a second Russia, or a western Germany, or even a new England. The millions who seek a new home under the Stars and Stripes, if we are to bless each other, must be of us as well as among us. Assimilation is the solution, and it is to be brought about, not by legislation, not chiefly by education, certainly not by industry and trade, but pre-eminently by religion.

And so the problem of the races can be solved only by the gospel of Christ. We are not afraid of any shipload of foreigners who come to us loyal to the cross
Christianity of Christ. They cannot come too soon nor too often. We welcome them. If they are sincerely Christian, we are willing to trust them with our institutions as freely as we trust these institutions to citizens who are indigenous.

But what if they are not Christian? What if they are merely nominal Christians? What if they are the kind who build a church and make it a tomb of religion? Is it not evident that our solution as a nation depends upon our making them Christian? There is a stronger bond than love of country; it is love of Christ. When men find Christ they are one "though they come from the ends of the earth."

Therefore the problem of the races in America is a great foreign missionary problem here at home. It rises up before us. It is imperative. In what is no doubt a providence, God has brought the ends of the earth to us. We were

slow in taking the gospel to them. The Savior Who talked to His disciples about white, ripe harvest fields and Who said: "Go ye therefore, and make disciples of all nations,"¹¹ seems now to be saying: "I have waited long, but my people are slow to go. After twenty centuries two-thirds of the race are without the gospel. The church has not gone to the world. I will bring the world to the church."

The world field is here at our door. It is a glorious missionary opportunity. He who will pay it no heed here need not go looking for it in Africa or China. Shame on us if we back down at such a crisis and run to cover under the mask of playing patriotic to America!

The success or failure of foreign missions is being settled here at home. If we cannot Christianize the heathen in a Christian country, how can we hope to do it in a heathen country? God has driven us into a corner and is saying to the church: "Now do your duty or die."

There is no greater opportunity than this which confronts Christianity among these who have come to us from the ends of the earth. Every motive of home missionary zeal and foreign missionary enthusiasm, as well as love of country, proclaims the call.

The gospel can reach them. It is "the power of God unto salvation" not only to Sons of the American Revolution and Colonial Dames and veterans of patriotic wars, but to the Italian ditch digger and the Hungarian coal miner, to the Pole in the packing house, the Jew from the steppes of Russia and the Hindu from the filth of India.

Are we meeting the opportunity? What does the alien think of our Christianity? Does it impress him? Does he believe that we believe it? Does he get Christian treatment at our hands?

¹¹Matt. 28:19.

A Ruthenian priest says: "My people do not live in America. They live underneath America. America goes on over their heads. My people do not love America. Why should they from what they see of it?"

The wretchedness of many of these aliens in a strange land is enough to move to pity the sternest of that guild whose shibboleth is "America for the Americans." "Talk of Dante's hell," said General Booth, "and all the horrors and cruelties of the lost! The man who walks with open eyes and bleeding heart through the shambles of our civilization needs no such fantastic images of the poet to teach him horror."

Instead of meeting the opportunity we frequently run away from it. What is the meaning of the flight of great churches to rich residential sections? Is it a strategic advance or a masterly retreat? There are plenty of people in these deserted downtown sections. Perhaps they are not the right kind. Shame on us! We think more of preserving a respectable congregation of rich pew-holders than of ministering to human need.

What shall be said of the lavish expenditure of huge sums on magnificent churches in overchurched sections, and the niggardly and parsimonious dole handed out to struggling missions where need is urgent and the field white to harvest?

Only Christianity can solve the problem, but it will take a new brand of Christianity. It will take more than a dress parade. It needs a religion that can stand bad smells and foul sights, and go down to the gates of hell to save a lost soul.

CHAPTER III

CHRISTIAN INTERNATIONALISM

THE TASK of Christian missions is to build a new world. It is to make hostile and suspicious and alienated races friendly. The missionary confidently assumes that through the gospel nations can be made friendly, war ended, and human brotherhood become the badge of world citizenship.

Can such a thing ever become a reality? It seems almost too much to hope for. Nevertheless it was nothing short of this that was painted in the picture of world redemption, held up before the early church.

It was the vision given to Simon Peter on the housetop of Simon the tanner. Falling into a trance "he saw the heaven opened and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat."¹²

When the vision had been interpreted to him by Cornelius, Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."¹³

Peter has seen a vision of internationalism. The result is, he is a bigger man, dwelling in a bigger world, driven by a bigger motive toward a bigger goal.

The man is shaking off his provincialism. He was a Jew. The religion of the Jew is, and has always been, an

¹² Acts 10:11-13.

¹³ Acts 10:34, 35.

intense nationalism. The Jews love to call themselves "the chosen people." They regarded God as a Hebrew monopoly. It is said by those who are in a position to know that the chief barrier today between the Jew and his approach to Christianity is not the difficulty of accepting Christ and His teaching, but that a feeling to do so would involve the repudiation of Jewish nationalism and a betrayal of Israel.

Hence, the hardest thing for an intense and patriotic Jew like Peter to do was to look over the national hedge and discover the good in nations other than his own, to feel that God has any particular concern for the welfare of any but His own chosen people. Nevertheless, Peter has looked over the hedge, and the sight which broke on his astonished vision has wrecked his old creed. He has found that God is not a Hebrew monopoly. It is dawning on him that every nation is a chosen nation, that God ranges through humanity, and has as much for the people of one race or color or creed or sect as another. In the glory of that vision Peter gets his emancipation, and in the rapture and enthusiasm of his new-found faith, proclaims: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." That is the proclamation of the doctrine of Christian internationalism.

Christian internationalism declares that God is no respecter of persons, and that any human life anywhere is infinitely precious. God does not respect
Internationalism a man for his possessions, or position, or title, or nationality. The ploughman in the field, in His sight, is as noble as the king on his throne. The mechanic at his bench has a dignity which no earthly honor or degree can enhance. The humblest citizen has rights as sacred as heaven, and whose claims the arrogance

of kings and emperors cannot discredit. God is no respecter of persons, of Jews and Gentiles, of whites and blacks, of pagan and Christian. He is interested in people. He is out for humanity. With Him, "a man's a man for a' that."

Christian internationalism teaches that God's supreme effort is to produce character. In every nation he that feareth Him and worketh righteousness is acceptable. God's struggle is to develop in man's soul a reverence for the eternal, until under the spell of that reverence he shall do right. God is at work, not so much to change a man's surroundings, the government under which he dwells, the laws he must obey, the vocation he follows, the creed he professes, as to change the man himself. God's contact is with the soul.

Christian internationalism assumes that God can produce this kind of character in any individual, regardless of his nationality. Divine grace is as efficacious in the Oriental as in the Occidental. Regenerating power is as dynamic in the savage as in the child of civilization. God can convert Gentiles as well as Jews, Jews as easily as Gentiles, black races as well as white races, backward peoples as well as those in the van of progress. He can work in the heart of a cannibal and under the woolly scalp of a Hot-tentot to produce precisely the same kind of character as in the smug and self-satisfied peoples of the forward races.

Christian internationalism proclaims that the destiny of any nation is a matter of divine concern. God is interested in the development of America, but not less in the development of Africa. He resides on the North American continent, but He is every bit as much at home in South America. He desires the people of Chicago and New Orleans and New York to enjoy good health, but He is no less concerned for sanitary conditions in Canton and Singapore. He is ready to bestow His blessing on a hos-

pital or school in any American community, but He yearns that sick and hurt people everywhere shall have the same blessing. He is on the side of law and order, of temperance and justice, for dwellers under the Stars and Stripes, but He is as keen that the ragged races which still dwell on the edge of the jungle should be every whit as civilized and comfortable.

God is out for humanity. He thinks of people, not so much in their tribal and sectional, their local and national, as in their elemental relations, their relations to Him. He has made us for Himself. By that act, we are His children. He is the great Father. He declines to ignore the fact of race kin. He could not if He would, for even God cannot ignore a fact. Race kin speaks in the fact of race sin, "As in Adam all died." It speaks in the fact of race redemption, "So in Christ shall all be made alive." It utters itself in the universality of the gospel invitation, "Whosoever will may come." It throbs in the wideness of divine compassion, "God would have all men be saved." He is not a Hebrew monopoly, an Anglo-Saxon monopoly, an American monopoly, a white man's monopoly, a twentieth-century monopoly. God is for all. He is like the sun that shines for all, like the flowers that bloom for all, like the beauty of the world and the glory of the morning, which fly in at every man's window. "God so loved the world." He is not provincial, but cosmopolitan.

It is not nationalism, but internationalism, that makes a nation great. To be sure, a nation must not despise itself, nor allow itself to be despised. It should

Nationalism develop its own resources and protect its
Inadequate own citizens. It should be jealous for its honor, and concerned that its flag deserve and receive respectful treatment from other nations. It must of course claim its rights, and should be able at all

times to defend and maintain them. Cowardice and timidity are no more virtues in a nation than in an individual. The man who preaches peace at the price of national dishonor and disgrace is neither a statesman nor a patriot. A nation which permits its own citizens to despise it can never command the respect of other nations, nor be of any influence in world concerns.

But a nation, like an individual, has duties as well as rights, and by every fair estimate, these duties are not less sacred than these rights. It is something for a man to clamor for his rights, but nobler for him to discharge his duties. Is not the same true of a nation? That is not the noblest nation which arrogantly marches roughshod along the world's highways, insolently shouldering aside weaker peoples. That nation is noblest that uses its great strength for purposes of righteousness, justice, and mercy, that so exercises its power as to hearten and encourage the little and lesser peoples of the earth.

There is something greater for a nation than to save itself. The ethical code for the individual is not less binding on the nation. Christ was uttering a lesson for individuals when He said: "Except a grain of wheat fall into the ground and die, it abideth alone." But was He not teaching nations also? Shall we say that what is right for one man is wrong for a hundred million; that what is moral for the individual is immoral for the nation; that what God says to one man He revises and reverses when He speaks to a crowd? No, there is but one morality. It is the same for all colors, creeds, nationalities, and worlds. God's code is international.

We are hearing much of "safety first" as a doctrine for conduct. It is well enough as a traffic regulation, but woefully inadequate as a national program. There is something greater for a nation than safety first. It is service first. The supreme question as to any course of national

procedure should not be: "Is it safe?" but: "Is it right? Is it for the world's welfare?" In his Bunker Hill speech, Daniel Webster said: "Let our object be our country, our whole country, and nothing but our country; and by the blessing of God may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever." That sentiment has too much of the suggestion of the Fourth of July, and the wonder of the world, and the spiel of the side-show in the traveling circus, where for the smallest coin the obliging manager offers to expose to your surprised and admiring gaze "the only one in captivity." America must be more than a monument to gaze at forever. She must be of some service to mankind.

We are being driven to this conception of nationalism. We are living in days when a nation must look, not everyone at his own things, but everyone also at the things of others. World conditions are demanding a nation that asks, not: "Is it safe?" but: "Is it right?" We must get out of the monument business. America's first duty is to humanity. Her first concern should be not to avenge real or fancied insults, but to serve people who need a friend. No wonder a London daily called Woodrow Wilson "the first citizen of the world." President Hoover wisely introduced his administration with a good will tour to the countries of South America. He was not only a national statesman, but an international leader. Internationalism is the creed which makes a nation great. It is the career that will lift America or any nation that follows it to the front rank among the peoples of the earth. If America's program is no bigger than its own welfare, it is doomed. But if it stands as a servant among the nations of the earth, and uses its power to better the lot of the last and least of the human race, then America has become something more

than a monument to admire. She has become a mother to love, and all peoples will call her blessed.

It is this doctrine of Christian internationalism that the world needs. It is not the doctrine of the superior worth of any particular nation. The notion

Internationalism that any nation has acquired such extraordinary merit, has become so emi-
Needed

nently cultured, and has reached such lofty altitudes of loneliness and solitude in the practice of virtue, that the welfare of the world requires its supremacy, is a pipe dream and quite silly; and the notion that this paragon of perfectionism among the nations of the earth, in order to establish its pre-eminence, is licensed to a carnival of butchery, to a campaign of bloody war, in which all the ethical restraints and relations recognized by the individual are summarily sent to the scrap heap, is something worse than silly; it is blasphemous.

If world peace and concord are ever to become permanent assets of the race, we must cultivate Christian internationalism. We must have the League and Disarmament Conferences, and the Locarno Treaty, and the Briand-Kellogg pact, and conversations between Mr. Hoover and Ramsey McDonald, and the World Court. We must recognize that the rights of Belgium are as sacred as the rights of Germany; that the rights of Poland are as sacred as the rights of Russia; that the rights of the long-down-trodden Armenians are as sacred as the rights of the Turks; that God is as much interested in the welfare of the little peoples, the Finns and Poles, the Armenians and Bohemians, the Moravians, as that of the big nations. We must recognize that might can never make right.

You will never lay the horror that stalks in war with the doctrine of nationalism, with the creed of a chosen people, with the dogma of a monopolized divinity. We

must look beyond the national hedge. We must be able to see farther than America, than Great Britain, than Germany, farther than the myopic dream of national supremacy, farther than the twentieth century. We must get Peter's vision, and his emancipation, and feel the pulses of the race kin, until we can say of a truth that God is no respecter of persons. We must respect the Christian conception of national relations. If war is to be no more, good will must become a mood for nations as well as for individuals. To a group of church leaders who called on him shortly after his arrival in America, Mr. Ramsey MacDonald said: "The atmosphere created by the Christian church is absolutely essential, if our effort to end war is to succeed."

How is Christian internationalism to be established and promoted? There is but one way. It is through the gospel of Christ. Internationalism is pre-

Internationalism
Promoted eminently a Christian conception. There is no other kind. Christ is the great international figure of the world. He is the Son of Man. Every nation finds itself in Him, and the goal of His gospel is nothing short of human brotherhood.

Therefore, the ambassadors of internationalism are the missionaries. They are the heralds of human brotherhood. We speak of changing the views of people. The man who stops with that is narrow. The missionary is in the business, not so much of changing views as of serving people. He goes forth to establish schools and hospitals, to bring about right relations, and his effort is that citizens of every nation should enjoy all. Therefore, internationalism is just the secular and diplomatic name for foreign missions. The real statesmen of the world are the missionaries, with their message of racial friendship, and if the day ever

comes when war drums throb no longer and battle flags are furled, it will be because of the message they preach.

Therefore, in the name of internationalism, we must stand by our Christian missions, invest in a world enterprise, get our shoulders under world burdens, take up into our hearts the weal of the weaker nations of the earth, and help make America not a monarch to gaze at, but a servant to bless and a mother to love.

If there is one nation on earth that should hold this doctrine sacred, it is America. All nationalities are mingled in the making of an American. Our people have come from north, south, east, and west, from China, Africa, India, and the ends of the earth; from Teuton, Serb, Slav, Celt, Anglo-Saxon, Latin, Greek. All have mingled their blood in the crimson tide which courses through the veins of the average American. Here, under the Stars and Stripes, the blood of all nations is crying for racial friendship and good will. Our pulse beat is not provincial, but cosmopolitan. Surely God is speaking to us with a vision as eloquent and unmistakable as that which gave Peter his emancipation! Best of all, He is speaking to us in the regnant summons of Him in Whose veins runs the blood of every man, Who was tempted in all points like as we are, until nothing that is human is foreign to Him, and Whose marching order to nations no less than to individuals is: "Go ye and make disciples of all the nations!"

The Vision

The Vision



THE true optimist must first see things as they are, as dark as they are, as difficult, as defiant.

But he must look past the black ruin of night and discover the tokens of coming dawn. He must catch a vision of things as they are going to be.

He must cry: "What of the night?" He must face a bankrupt world. He must also cry: "The morning cometh." He must visualize the bankrupt world made solvent.

Jesus undoubtedly saw a world soaking in sin, enslaved, cursed with hate and fear, war-mad. But He also saw the world emancipated, redeemed, transformed. He saw the ruin and He also saw the ruin restored. Over the sodden sight of a sin-smeared world, He saw a kingdom whose citizen-saints had washed their robes and made them white in the blood of the Lamb, and this radiant vision made Him ready and eager for Calvary.

CHAPTER IV

THE COUNTLESS MULTITUDE BEFORE THE THRONE

WILL THERE be few saved? One might think so to listen to some theologies. But the vision given us in the Bible of those who will hail Christ as King and Savior is that of a countless multitude.

In Revelation 7:9, John says: "After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands."

The Bible gives us two pictures of Palm Sunday. Both are from the pen of the beloved disciple. One is recorded in his gospel, the other in the Apocalypse. Both *The Two* sound the note of victory.

Pictures The first comes to us out of the past. It is the picture of Jesus at the gate which led to the cross. It is the scene which took place on the Bethany road and in the streets of Jerusalem the day the crowds cheered and spread their garments in the way, stripping the branches from the palm trees and shouting: "Hosanna: Blessed is he that cometh in the name of the Lord."¹⁴

It was a strange reception to give that weary man who for three years had been walking in the face of bitter and increasing hostility. For a brief hour the tide halts, and Jesus, sitting on an ass colt, as pacific a spectacle as could be imagined, rode down the cheering lines, amid the wav-

¹⁴John 12:13.

ing palms, and had His day, His triumphal entry, His brief pantomime of power. Then the tide rolls in again and sweeps all before it. Directly the golden hosannas of Palm Sunday are drowned in the hoarse cries of the mob storming the way to Calvary and shouting: "Crucify him."

The second picture comes to us out of the future. It represents Jesus at the gate which leads to the throne. It is a scene that is to take place on celestial pavements and in the streets of the New Jerusalem. Then multitudes no man can number will gather out of every nation, and clothed in white and waving palms again, they shall stand before the throne cheering Christ and saying: "Salvation unto our God who sitteth on the throne, and unto the Lamb."¹⁵

It is the reception which awaits the Prince of Peace after the weary war is over, after hostility has surrendered to matchless love, after hate is slain and fear and force dragged down from every seat of power. And so there is no returning tide of hostility in the second picture; no drowning of the palm-bearer's hosanna with the murderous cries of those who would crucify Him. The throne has taken the place of the cross, and as the white-robed choir chants victory, the angels and elders fall on their faces and worship God, saying: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever."¹⁶

The two pictures seem far apart, and they are. They are as far apart as task and vision. All the measures which God and man must take to lift the lost world from gloom to glory are between the two pictures. All the distances

¹⁵Rev. 7:10.

¹⁶Rev. 7:12.

which Christ and the church must travel to seek and find the lost are there. All the deeps and steep and wilderness ways into which prodigal souls stray and shepherd-ing love follows are there. For one picture is at the gate which leads to the cross and the other picture is at the gate which leads to the crown.

Yet both pictures are scenes on the same road, and to faith they tell the same story. It is the story of the victorious Christ. As faith sees the two pictures, they are dissolving views, and every day that passes shortens the distance between them. Some day, sooner perhaps than we think, the distance between cross and crown will be gone entirely, and we shall discover that in reality Calvary and victory have always been synonymous.

He is not only the "Christ of the Indian road," but of every road that leads anywhere to a better day. The most

stupendous fact in history is the steadily increasing influence of Jesus on world life. He influences all life, thought and conduct, ideals

*Christ Is Conquering
the World*

and philosophies, government and worship. Nothing escapes Him. Neither the opposition of His enemies, nor the lame espousal of His friends, seems able to check His widening sway. It pours like some big river from the snow-fed heights of great mountains on thirsty plains, changing into fertility and beauty all it touches.

It matters not what test one may apply, the results are the same. Jesus is more and more casting the spell of His personality and teachings on world life. Anybody who goes forth nowadays to do anything, it matters not what, whether to make dollars or write books, to work or to play, to enact laws or wage war, finds he must reckon

with Christ. There He stands, that silent, majestic figure in the walks of the world, and He gets out of no man's way. No man can go anywhere or do anything without encountering Him. He is the inescapable, unavoidable Christ.

The story which naked figures tell of how He Who hung on the cross is steadily ascending the throne is startling. More than a million new recruits in the United States alone last year joined His colors. They are trekking the same way in every country under heaven. The people who write a certain stripe of fiction for current magazines have been telling us that the present century would see the decline and fall of the Christian religion. They will have to guess again. It is reported from time to time that college students have sent the Bible to the scrap heap, that evolution has discredited Genesis, and science laid religion on the shelf. They say Christ's day is over. But somehow the crowds grow and go on waving palms and spreading garments and shouting: "Hosanna! Blessed is he that cometh in the name of the Lord."

Statistics, however, are powerless to tell the story. They can but meagerly suggest the way Jesus is getting His hand on the life of the world. He is felt in every zone of influence and in every realm of authority. Everything that can feel or be felt is on its knees to Him. On every side are currents which He has started. There is not a poor man but Christ is his friend, not an infamy but Christ is its foe. Evil finds it was not enough to kill Christ once. He declines to stay in the tomb. Every time they nail Him to the cross He comes back into fresh power. He moves among the shops and along the streets, through the churches and the factories, and wherever He goes the sun shines and the flowers bloom. Christ has come. He is coming.

His mission is not to divide, to dismember, to build barriers, to engender strife, but to reconcile. He levels differences and effaces boundaries and ends antagonisms and makes into one all nations and kindreds and tribes and peoples. This is the outstanding fact in the throne picture of the crucified and crowned Christ.

Christ Conquers to Unify

Jesus' kingdom is to be cosmopolitan. It is to be all-inclusive. The problem of the races will be solved. There will be no national lines of cleavage, no color lines, no language lines, no sectional nor sectarian lines. Before that throne the things of value are not those which divide but those which unite. The movements in human history which mark real progress are not those which engender hate and stir strife. They are those which cultivate good will and cement friendships.

It will not be a white man's kingdom nor a black man's kingdom. It will not be a rich man's paradise nor a poor man's Eden. It will be neither capitalistic nor labor union. It will not be the heaven of the Methodists or the Presbyterians or the Baptists or the Episcopalians. It will not ask whether one's theology is Calvinistic or Arminian, whether his baptism was by sprinkling or immersion. The shades of sectarianism are not fast colors. In the fierce light that beats from the throne they fade out and disappear.

Yet every nation and kindred and people and tongue will make some contribution before the whole can be complete. Each will come with what he has and build it into the kingdom. If what one has represents devotion to Christ it will be received and built in. He can use what the Presbyterians bring if it embodies devotion to Christ. If not, it will be cast out. And the same for all the other sects and creeds and classes. The same for all the tongues and kindreds and peoples. The same for ignorance and

learning, for stupidity and genius. The King can use anything we bring Him provided the motive be right, for He can still make something out of nothing.

We blunder when we resist the Savior's efforts to unify us. Our divisions were not made in heaven, and we may rest assured they will not be perpetuated there. We must not mistake uniformity for unity, nor imagine that to love your neighbor means you must imitate him. In John's vision the nations had not lost their identity. All the peculiarities of color, dress, and dialect were there. The people of all lands and times and creeds were there, with the breath of their lands in their faces, with the accent of their times on their lips, with the glory of their creeds in their souls; but their fear of each other was gone. The mists of prejudice and suspicion had lifted. Strife was forever slain. Hate was dethroned. Christ had made them one.

The sign of their unity and the badge of their citizenship was the white robe. This was the one thing they all had in common. Over all their national char-

The
White Robe characteristics and age peculiarities and denomi-
national accents was the white robe. As far
as you could see, it was white. Down right
and left, through regiment after regiment, division after
division, corps after corps, army after army, past peoples
and nations and kindreds and tongues there was not a
break in the snowy sheen of heaven's spotless white. To
the student of the Bible, the meaning is plain. They wore
the uniform of the blood. They had washed their robes
and made them white in the blood of the Lamb. They had
reached the throne because they had been to the cross, for
it is "the throne of God and of the Lamb."

And so Christ unifies the world by saving it. He unifies
Americans and Japanese by saving them. He unifies white
people and black people by saving them. He unifies the

first century and the twentieth century, the Protestants and the Catholics, by the blood shed on Calvary's cross. He gives the same life beat to all. He makes a man in America a Christian the same way He makes a man in China a Christian. He makes them partakers of the divine nature, and when He does they have more in common than they can ever have apart. Christ conquers men by converting them. He unifies them by saving. There is no other union that will satisfy.

Therefore there can be no hope of world conquest save through individual conversion. Personal regeneration is essential to any social millennium. The cross of Christ is the only hope for a bankrupt world. In vain do we deceive ourselves with pretentious schemes for human betterment. We must not mistake the results Christianity produces for the cause. We must educate, legislate, reform, promote, build schools and hospitals, open playgrounds, but after we have done all this we have not even started at the real business of redemption.

Hendrik William Van Loon in writing on science and the millennium says: "Of course I do not deny the chance that science may some day contribute to the coming of the millennium of reason, sufficient food, and creative leisure. But those who believe that mere brain power will bring that day should remember one thing: that scientific development without an equal and adequate development of man's conscious will towards decency is merely a costly and futile waste of time."

Sin is a race disease, but it can be treated only in the individual. There its cure is not a surgical operation but a new heart. The bankrupt world will never be made solvent by side-stepping sin. The problem of the races will find no solution short of Calvary's cross. The challenge of the city calls for more than a playground and a laboratory. It calls for the spiritual. Its shambles must be flushed

with life. It is life that transforms. Before you can have a spotless world, you must have a white race, and before you can have a white race you must have cleansed individuals. "Create in me a clean heart, O God, and renew a right spirit within me."¹⁷

The first picture of Palm Sunday was long since out of date. The throng of fickle Jewish peasants spreading garments and waving palms is an inadequate portrayal of the world victories Christ is winning today. It is too narrow, too provincial. It is merely a sky-light in the roof to let us know that dawn is changing to day.

The Victory Will Be Measureless

But the second picture taken at the gate that leads to the throne breaks down too. Glorious as it is, it is also inadequate. The reality far surpasses the picture. The man who paints it makes the admission. It is a multitude that no man can number. The bigness cannot be put into figures. The glory flies the painter's brush.

More people will be saved than the church has ever imagined. The creeds are going to be tremendously stretched. The extent of Christ's triumph will wreck all human calculations. It will put every counting system out of business. When we have made an end of all our mathematics, we have not made a decent beginning of counting the redeemed. And this is the vision the weary Christ saw as He faced His task, and looked beyond the rim of night to radiant dawns. It was for this that He hurried on to Calvary.

Christ is saving the world on a scale that leaves far behind all our calculations. All our preconceived estimates must go to the waste basket. Nothing can stop the onward

¹⁷Ps. 51:10.

progress of His kingdom. It started back there on the shore of the little sea when He said to a man who had faltered: "If you love me, feed my sheep"; but it is sweeping on. No river but it can ford, no sea but it can swim, no mountain but it can climb. Christ is marching on to conquest, to the unification of mankind, to racial reconciliation, to the throne in the midst of the white-robed throng that cannot be numbered, but in which the least is numbered and known by name. What a day it will be when all the white throngs of all the saved worlds, and all the holy angels of all the sounding heavens, and all the elders of the church triumphant wave their palms and sing their song!

CHAPTER V

WORLD FRIENDSHIP

CHRIST'S DREAM is a friendly world. As He looked past the task which faced Him in the world field, He caught a vision of human relations, both large and small, organized in harmony with the Golden Rule. He means for friendship to be projected on a world scale. He came to establish a civilization whose law is love.

That night in the upper room, after Judas had gone out on his infamous errand, as Jesus sat there talking to the men who were to help Him build His kingdom, and lay in time the foundations of world friendship, He said: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."¹⁸

Jesus was speaking, not so much to children, when He said this, but to grown-up men and women, to the adult and mature life of the world. He has nothing finer to say to the most gifted life, the most brilliant mind, the most magnetic personality, the most cultured age. "Love one another."

His message is to nations as well as to individuals, to nations that are big as well as to those that are small, to peoples that are rich and poor, weak and strong, barbarous and civilized. He has no loftier statesmanship than this to offer, no surer road to freedom and fraternity. He is speaking to mankind, to the wide world, to all ages of the world,

¹⁸John 13:33, 34.

to collective humanity with its varied races and colors and tongues, to all who throng the roads of time.

This is His strategy for prosperity, for happiness and peace. "Love one another." He is pleading for a friendly world, and when individuals and nations, when races and peoples, when humanity shall come to believe in Jesus sufficiently to do what He asks in this brief line, the bankrupt world will be solvent.

Christ is making the world more friendly. One needs only to compare the present with the past to discover how far we have gone.

On the Way Some two thousand years ago a Man stood on a hilltop in a little land far away. Around Him were gathered a dozen men who had cast their lot with Him. They were poor, more or less obscure, and had little to share with each other save their ragged fortunes and a dream. As the Leader talked to His peasant constituency, He said: "Whatsoever ye would that men should do unto you, even so do ye also unto them."¹⁹

Today the people of the foremost nations of the world have come to an annual observance of Golden Rule Sunday. What the Man said on a hilltop has gone around the earth. It has been written into the laws of civilization. It has become the guiding light of industry and trade, as well as the compass by which statesmen and diplomats steer their course. It has found its way into all creeds. It has been accepted by all sects. It is respected and recited in all temples and before all shrines. It has become the Golden Rule of a friendly world.

Some two thousand years ago the same Man was standing in a road to an Eastern city. Curious crowds thronged to hear what He might say. They were grasping, cynical, noisy, restless. As the Man stood among them, he reached

¹⁹Matt. 7:12.

down and lifted a child in His arms. It was one of the many children who line those roads and throng the streets, dirty, ragged, forlorn, underfed, but a child with a heart as yet unsoured by the acid hates of the world.

As the Man lifted the child, He said: "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."²⁰

During the past few years in those same Eastern countries more than a hundred thousand orphaned children have been lifted from starvation and death in the arms of loving care and given a chance. Around the broken hopes of these forlorn waifs, nations have forgotten their animosities. In generous enthusiasm and genuine concern for the children of persecuted peoples, these have joined hands to build a friendly world.

Some two thousand years ago, to disciples who were to change the tides of the world, but who felt they had already done in loving their neighbors and hating their enemies all that man or God could expect, a Man said: "I say unto you, Love your enemies, and pray for them that persecute you."²¹

It was revolutionary. It was worse than visionary. It seemed fanaticism gone mad. And yet the other day in a little room in London the representatives of Great Britain, Germany, France, Italy, Belgium, Poland and Czechoslovakia signed a peace pact pledging their countries not to wage war against each other. A few years before these same nations were in the thick of the bloodiest and most brutal and most destructive war of all time. But they have learned a better way. They have heard of a higher law. Across the centuries, they have heard the Friend of little children saying to all who seek a better way: "Love one another."

²⁰Matt. 19:14.

²¹Matt. 5:44.

One more picture. Two thousand years ago it was a lonely world. Lands were solitary, nations were hermit and men dwelt apart. They knew little of each other. Roads were few and bad and frontiers were hostile. The sole signal that shortened distance was given by warning fires lit on high hills in time of peril. Crimes were committed, but there was no publicity. Famine stalked and pestilence wasted, but news of the disaster did not penetrate the forest nor cross the divide. Half the world was in dense ignorance of the other half. Moods of fear and superstition, of mystery and hate, cast their shadows everywhere. Now the solitary place has been made glad. The frontiers are friendly. The barriers are down. The world is open. Distance has been wiped out. The ends of the earth are next-door neighbors. Light blazes into the darkest corners and evil cannot hide. Steel rails belt and bind the globe. The steamship sails all seas. Airplanes fly from pole to pole. The cable, the telegraph, the telephone, enable the antipodes to talk across the back fence. The wireless and the radio, modern miracles, bring the world to a man's doorstep. Newspapers tell us hourly the story of mankind. A hunter plunges into the jungles of Africa in search of big game and an Associated Press dispatch the next morning tells what luck.

An explorer invades the Antarctic and he has hardly annexed a territory of ice to our national domain before the map is in the book stalls.

What does all this mean but that we are on the way to world friendship? What Christ said on the hilltop is not so visionary now. Hard-headed, practical, money-making business says the Golden Rule is as golden for trade as for charity. What Christ said about children does not seem strange. Every one feels that way now, and he who would leave a child to starve has put himself outside the pale. What Christ said about loving enemies no longer seems

fanatical, for mightiest nations are signing the death warrant of hate. The hermit age is behind us, and we are on the way to world friendship.

The Golden Rule is the simple secret of this wonderful thing. Any friendship built on less will rot and fall. We

The Secret of must do unto others as we would have
World Friendship others do unto us. We must do this as individuals, as nations, as races.

Capital and labor must stop and ponder the Golden Rule before they declare war on each other. Business must consult the Golden Rule when it comes to making prices and fixing wages. Legislation must consider the Golden Rule in passing tariffs and enacting laws. Nations must meditate on the Golden Rule before building battleships. Diplomats must master the Golden Rule before entering the council chamber of nations. Races must pay more attention to the Golden Rule than to color or language or tradition.

The Golden Rule is a big creed. It is not only the best religion, but the best business, the best statesmanship, the best diplomacy, the best culture, the best strategy, for world life. Put yourself in the other man's place and the skies clear and hate dies.

The heart of the Golden Rule is love. This is the only thing needed to make it effective. It is not necessary to be a college graduate to practice the Golden Rule. It is not required that one be versed in theology, history, jurisprudence, science, art. It is enough to be human and love one's fellow man.

Love is the only law Christ ever enacted for world relations. Keep that and all else will swing into line. Break that and all law is dishonored. Love is the statesmanship of civilization. Love marks the difference between a desert

and a garden, between the jungle and government, between heaven and hell.

Somebody in describing the technique of a great musician said: "He puts love into his playing." The citizen for a friendly world is one who puts love into his living. The religion that fails to teach that is spurious. The missionary that does not carry it to the heathen would best leave the heathen alone.

The statesman for world friendship is the Man on the hilltop. It is He Who saw the kingdom of heaven back of the rags and hunger of an orphaned child;

The Statesman Who saw swords beaten into plough shares and spears into pruning hooks; Who saw a savage and barbarous age led by a little child

and Who said: "Love one another." The statesman for world friendship is Jesus of Nazareth. He is the only figure on the skyline tall enough for world leadership. He is the only prophet Who has proclaimed a creed all can subscribe to and practice. He is the only lawmaker to enact a law that enforces itself. Jesus has packed all laws into one law, all statutes into one word—love. He solves all the problems of civilization with one act, and discharges all the ordinances of religion with one duty—"Love one another." "Thou shalt love the Lord thy God with all thy soul, and thy neighbor as thyself."

The kind of statesman needed today in America and Europe and China and Russia, wherever states are to be governed and people are to be led, is the statesman who sits at the feet of Jesus. Therefore the real statesmen of the age of fraternity are missionaries, preachers, heralds of the religion of Jesus. No missionary amounts to much who is not something of a statesman, and no statesman amounts to much who is not something of a missionary.

No man is fit to pass laws who thinks of good-will as a cheap and useless thing in human relations. And so after all the people who pioneer civilization are the men and women in that thin line on the far front whose battle song is: "Onward, Christian Soldiers."

The missionary who is out for nothing better than to cram a dogmatic creed down closed throats would better quit pestering the heathen. But if he is an evangelist of love, an apostle of good-will, ready to lay down his life that love may find a way, he is the hope of the world.

One wonders if this is not what Jesus meant when He said: "Go ye into all the world and preach the gospel to every creature." He wanted a friendly world, not just a friendly corner of the world. This is Christian internationalism. Every nation must be made secure in all its rights and privileges. Why not? Liberty and the pursuit of happiness are as dear to people in one part of the world as in another; to people of one color as of another; to those of one race as of another. Because they do not deserve it is no reason to withhold it. Where is there a nation but has had a day when it was undeserving? Maybe a certain nation does not deserve today all it seeks, but it is not denying rights that enables people to climb, it is conferring rights. Nations grow great and good, not by being deprived, but by being endowed. This is Christian missions. It is a Golden Rule statesmanship.

A friendly world means a partnership world. It means "above all nations, humanity." It means human brotherhood. It means world-wide Christianity. It means the Lamb on the throne. It means catching from Christ's life what He said on the hilltop, on the dusty road, in the crowded throng, and sending and sounding it to the last lonely heart on time's unending shore—"Little children, love one another."

This is progress. It is the only progress that counts. It is something to be a billion-dollar city. Such cities are getting to be rather common. It is something to be a *Progress* multibillionaire country, to own half the gold in the world. But it is greater to be rich in friendship than in gold. It is better to have the love of other nations than their hate. It is better to be respected than to be envied. It is better to be loved than to be despised.

Man's scientific knowledge is wonderful, his achievements in electricity and chemistry are marvelous, his inventions are miraculous, but greater than all is love. Love is the greatest thing in the world and to be friendly is better than to be famous.

The great thing is not to be able to talk around the world, but what we say when we talk, how we feel. Are we friendly? Is good-will as miraculous as electricity? Is love or hate on the air?

"Love one another." He says this to all of us, and if we do it, it is not necessary for Him to say more.

CHAPTER VI

THE BLESSINGS OF CHRISTIAN CIVILIZATION

IN HIS vision Christ saw not only the countless throng of the redeemed, and these vast multitudes, gathered out of every nation and kindred and tongue, unified into the family of God, but He also saw the blessings that would come to them under the new order.

It is better to live in America than it is in China because America has some things Christianity has produced which China does not yet possess. It is that all nations may possess the full blessings of Christianity that missionaries are sent. Their errand is not so much to argue in their views as to share their blessings. "I am among you as one that serveth," said Jesus. He is a poor missionary who goes anywhere with any other ideal.

People are not only made better by being saved, but their condition is in every way improved. The standard of living is lifted. Rights are secured, privileges are conferred, all that makes for human welfare is stimulated, as well as the individual himself dowered with those qualities of character which fit him to use and not abuse his blessings.

Christian civilization therefore is more than a pretentious phrase. It means in every way a better world to live in. Wherever Christ went, somehow the lot of life was easier. Wherever He passed, the path brightened. Wherever His shadow fell, health and happiness flourished. One day He was in Galilee, and we read that "all the mul-

titude rejoiced for all the glorious things that were done by him.”²² He was making Galilee a better country to live in. The poor were finding a champion, the down-trodden and oppressed a defender, the needy and suffering a friend. Impostors were being exposed and hypocrites denounced. Infirmities were being removed and the shackles of traditionalism broken. Men were becoming better neighbors, more just, more merciful. The cause of humanity was being espoused in a way to make the wicked tremble, the despairing hope, and the timid courageous.

The result was a happy people. The tide of joy was rolling in on Galilee. The despondent were cheered. Those who had ceased to expect better things became exultant. It began to look as if the country might be saved. Galilee might have a millennium, and the people be delivered from the wrongs that were crushing out their lives.

Jesus was bringing about the change. A peasant preacher had arisen among them who was preaching with the boldness of a prophet. A man with pity for the wronged, with conviction and courage, had come. It is wonderful what just one man can do for a nation. Such a man is ever a nation's greatest need. Not a constitution, not laws, not trade, but a man is the big need, for what is a constitution without citizens to espouse it, and what are laws without men to obey and enforce them?

Galilee was getting to be a better country because of a Man Who had come within its borders, and that Man has come to be known by the world as “The Man of Galilee.”

Let us rejoice that He did not confine Himself to Galilee. He had the same interest in all peoples. He came to make not one but all countries happy. What He did for that little land by the singing sea, amid the green hills, He

²²Luke 13:17.

would do for all lands and continents and hemispheres of the wide world. This is what He was thinking about and this was the vision He saw beyond the plight of a bankrupt world, when He said: "Go ye into all the world and preach the gospel to every creature."

Wherever He has gone, in whatever country His truth has been proclaimed, wherever His disciples have sown "the good seed of the kingdom," the same results have followed. It has been made a better country. The poor have found a champion, the down-trodden and oppressed a defender. Humanity's cause has been espoused in such a way as to make the wicked tremble, the despairing hope, and the timid face the red line of battle with courage.

We may well rejoice that the Man of Galilee is known in America, that we live in a country whose institutions are dominated by Christian ideals, where the Bible is an open book, where the Christian church ministers to needy humanity, and where the teachings of Jesus about God and man and society, about life and duty and service, about character and destiny are proclaimed without let or hindrance. Among our highest privileges is the fact that America is under the spell of the spirit of Jesus, and that our country enjoys the blessings of Christian civilization.

Ours is not a perfect civilization, because we are only half Christian. There are dark spots. There are wrongs which cry to heaven for redress. The innocent suffer and the guilty escape. The weak are fleeced and fraud and injustice fatten on ill-gotten gains. The plight of the poor is pitiful. Government is weak and sometimes corrupt and the curse of caste and class hatred abides. The strong prey upon the weak and Mammon has many worshippers. The nation that, despite prohibition, is estimated still to spend two billion dollars annually for

drink and send one hundred thousand drunkards staggering down to hell is not altogether prepared to claim that its civilization is Christian.

We hear much about the sins of our civilization, the wrongs of modern society, the infamies which stalk unpunished, uncondemned and unabashed through the shambles of our great cities. It is a day of criticism, of pessimistic statesmanship, of political diatribes. As one listens, it would seem that wellnigh everything is wrong, and that the nation is going to the bow-wows.

Can it be possible that things are as bad as they are painted? Is it true that constitutional government is in jeopardy, religion dying out, and the United States on the way to becoming a pagan nation? Hardly. The prohibition law is grievously violated, but the drink curse has greatly abated and the traffic in rum is doomed. While there are crooks in the business world, business as a rule is conducted on a high plane of moral integrity. The religion whose sum total is slavish devotion to sapless dogmas may be dying out, for which thank God, but faith and hope and love are not dying out.

Indeed, criticism is itself the sign of a better day. Insurgency is a gesture of hope. It is evidence, not that there is more evil, but that there is more intolerance of evil. We have higher standards. We expect more of a public official and of the private citizen than formerly. There is a new civic conscience, a new and higher ideal for business and social and even religious life. Religion today must do more than subscribe to creeds and croon Psalms. It cannot save its soul by wearing vestments and reading rubrics in public places. It must do more than build churches and collect tithes. It must serve and save the world. This is what the awakened conscience of America is saying. And so the blessings of Christian civilization, even in a country that

is only half Christian, are an enormous stride ahead of heathenism, a vast improvement on paganism.

There are certain direct and personal blessings brought by Christian civilization which are within reach of every one in a country blessed with the Bible and the gospel, and which no amount of public wrong or social injustice can either imperil or prevent.

Blessings That Are Direct and Personal

There is the blessing of salvation, of a personal acquaintance with Jesus as Redeemer. It is the blessing of having one's sins forgiven, of finding peace for a guilt-burdened conscience, of knowing God as Father, of becoming an heir of God. This is the first and foremost and most precious blessing Christianity has to offer. It is within reach of every one where the gospel is proclaimed. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."²³

But there are countries where this invitation is never sounded, where the soul gropes in the dark vainly crying: "Oh, that I knew where I might find him! That I might come even to his seat!"²⁴

There are blessings of Christian experience. There is the ministry of a personal Savior and of the divine Spirit to the life that has surrendered to the leadership of Christ. There is light in seasons of perplexity, comfort in days of trouble, strength in hours of peril and temptation, courage on eve of battle, inspiration for struggle, aspiration for growth, consolation in bereavement, and the star of hope

²³Rev. 22:17.

²⁴Job 23:3.

for the night of death. All this is unspeakably precious. Who that has it would be willing to give it up? Forlorn indeed would be his lot, who once having tasted must go thirsty forever.

There are the blessings of the institutions of religion, of the open Bible, the Sabbath; of the church where the truths of the Bible are proclaimed, the sacraments administered, the Christian graces cultivated and holy ministries given, which make this life worth while and heaven a surer heritage.

There is a vast difference between a heathen temple and a Christian church, between a shrine to which the soul goes in the beggary of superstition seeking by penance and gifts to capture the good-will of the gods, and a sanctuary where the spirit meets God face to face and worships in spirit and in truth the Divinity Whose name is Love and Whose temple is the heart that trusts Him.

These are some of the direct and personal blessings of Christian civilization. It is great to live in a land where one may know Christ as a personal Savior, where the riches of Christian experience are within the reach of all, and where the holy privileges of God's book and day and house are as free as the air we breathe.

To bring these blessings to every people in the world is the object of Christian missions.

But when one speaks of the blessings of Christian civilization, he probably has in mind blessings which the Christian religion confers whether the individual be Christian or not; blessings which come to all the citizens of a nation that has Christian ideals and institutions, whatever the individual's cult or creed or faith may be.

One may reject Christ as Savior, he may spurn the riches of Christian experience, he may discredit the Bible and profane the Sabbath and blaspheme the church, he may be without personal religion, he may be antagonistic or an atheist, but it is impossible for him to live in a Christian country without becoming a beneficiary of Christianity. He will be blessed in every act and event and incident of his life by the fact that the country in which he lives is under Christian ideals.

Blessings That Are Indirect and General

There are the blessings of personal liberty. One may abuse this liberty. He may mistake license for liberty. He may use his liberty to attack Christianity. Nevertheless, but for Christ, he would never have it. He would be a slave dragging a chain, or a serf with his back bent to a burden. Christ makes the difference between feudalism and freedom.

There are the blessings of citizenship, of representative government, of the dignity of the individual, of suffrage, of the rights of the common average man. Christ has fought his battles. He has lifted the peasant to a level with the peer. It is Christ's doctrine of the worth of a man that is shaking down despotism and substituting self-government for autocracy.

There is the emancipation of the private conscience from thralldom to spiritual tyrannies. A man may abuse the freedom thus bestowed. He may throw off the restraints of religion altogether. He may blaspheme his Maker. He may use his freedom to worship God according to the dictates of his own conscience, to escape the obligations to worship him at all. The fact remains that, but for Christ, he would still be in bondage to priestcraft.

There are the blessings which come to the dependent elements of society. Our philanthropies have been inspired

by Him Who gave us the parable of the Good Samaritan. Back of culture and letters, of the arts and sciences, is the spirit of Him Whose promise is: "Ye shall know the truth, and the truth shall make you free."

Nothing is more foolish than the idea that culture is wicked or that science and religion conflict.

It is Christ Who is teaching society how to deal with those who have gone wrong. Jesus, Who forgave a penitent thief and said to a fallen woman: "Neither do I condemn thee, go and sin no more," has transformed prison life. The prison is becoming a school of correction. The object is not so much to punish as to restore.

There are the blessings of an aroused civic conscience and an awakened indignation against social wrongs and industrial injustices. The teachings of Jesus must be lived out in all the relations of life. The nation, the state, the city, are all under the same obligation. Trade is to be Christianized, government, education, journalism, industry, all are to come under the spell of the Man of Galilee. As they do, earth becomes a better place to live.

There is the ideal of service, which is becoming more and more the only standard of greatness. The luncheon clubs which have become so helpful a part of modern life, reaching out into international organizations, are merely a way of expressing the blessings of Christian civilization. They all preach the Sermon on the Mount and call for the practice of the Golden Rule.

There are the blessings of the new day that is coming, of the larger recognition of the individual, of the worth of fellowship and co-operation, and of a warless world.

There are serious problems, but they should not dismay us. They should only challenge us. They are to be met in the strength and spirit of Jesus. He is marching on, and He shall reign Whose right it is.

There is the obligation to preserve them, to be a good citizen, to be a Christian. He who receives all this and recognizes no obligation to maintain, who shirks the duties of Christian citizenship, is a menace to his country no less than the criminal. He who takes the blessings that have come to him without considering their cost, who imagines they are his as a matter of course, forfeits the title to his inheritance.

*The Blessings Create
Obligations*

There is the obligation to share. This is back of the missionary enterprise. It is the meaning of missions. The blessings of Christian civilization constitute a mighty argument for the spread of the gospel. If all this is good for America, why not for Africa and India and Korea and China? To have is not to keep, but to share. Missionaries are sent out, not so much to make proselytes as to share the blessings Christ has for all.

There is the obligation to the great Giver, to Christ. Surely we owe something to Him. Paul said: "What things were gain to me, those I counted loss for Christ." And this is the vow for all who name His name.

III

The Motive

The Motive



WHY should Christianity be interested in spreading itself throughout the world? Why is not the Christian, like the Jew, content to confine his religious efforts to those who are born by blood to his creed? What is behind this zeal for proselytes, this sense of responsibility for the spiritual culture of the race?

What is the motive of missions? What are the things which motivate the missionary movement?

The answer which would seem to suffice is the word of the Master when He said: "Go ye into all the world and preach the gospel to every creature." No amount of sophistication can argue down the great commission. The Christian church has its marching orders. Christians have been told what the great Captain expects of them. Theirs not to reason why.

Nevertheless there are certain considerations which pack in behind the great commission and which stir the church to an unrest that cannot be satisfied until the kingdoms of the world have become the kingdoms of the Lord and of His Christ. He must reign until He has put all enemies under His feet. "He shall see of the travail of his soul, and shall be satisfied."²⁵

²⁵Isai. 53:11.

CHAPTER VII

WORLD OBLIGATIONS

PAUL WAS stirred by a sense of world obligations when he said: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel . . ."

This is the missionary motive. He who does not feel it lacks the fitness needed for service in the world field.

He announces his obligations. What made him a debtor? What had these people ever done for him? They were probably ignorant of his existence.

A Man Proclaims Himself in Debt They had done nothing for him, and they were not expecting to do anything. They did not carry his name on

their books. They had never sent him a statement. Why, then, does he speak of his debt? He is not a candidate for office. He has no scheme to promote, no favors to seek. What does he mean?

It is perfectly evident. He means he is in debt to these people because he has what they need. This is all. The fact that he is in a position to serve them, that he himself has received something of which they are in equal need, that he can do something for them, leads him to say, not that he is their benefactor, their patron, their helper, but their debtor. This was an unusual way of estimating debt.

He thought of himself as a world debtor. With two words that little Jew sweeps the racial horizon—"Greeks and Barbarians." They included all, save the Jews, his own people, for whose debt he had already provided. He had put all he owned in pawn for them. He was willing to be "accursed for his brethren."

So here was a man living in a little corner of the earth, in an age when every nation was a hermit nation, when the law of life was the right of might, who carried the world in his heart. He was bigger in his sympathies than any age or nation. He had so sane a vision of values that he shook off his provincialism and shouldered the needs of the race and became a cosmopolitan, a citizen of the world at large.

How does he propose to pay his debts? He tells us: "I am ready to preach the gospel." This is the payment he proposes to make, and he regards it as the best that can be made. He felt that the greatest blessing he could bestow on the Greeks and Barbarians was to preach to them the gospel. It would do more to lift their burdens and end their miseries and abolish their brutalities and destroy their despotisms and alleviate and ennoble and enrich their lives than any and all other things combined.

We are debtors. That is missions in a line. We people here in America are debtors. Whoever we are, we are debtors.

The Missionary We are under obligations to other nations,
Enterprise to the poorer nations of the earth, to the
 weaker nations of the world, to Africa
 and South America, and Japan and China
and India, and the islands of the sea. We are not creditors,
benefactors, patrons, but debtors.

Someone may ask: What have they done for us? That is not the question. What can they ever do for us? That is not the question either. What need have we for them? Our credit is good. Our resources are limitless. Our paper is at a premium in every money market of the world. What nonsense to talk of our indebtedness to these people. Nevertheless, by every mark of civilization and by every sign of true progress we are in their debt. It is because we

can do something for them. We have what they need. That is all. We are in a position to serve.

America has world obligations she can neither repudiate nor evade, and which she must not neglect. If that little Jew, two thousand years ago, could thrust his boat out into world waters and attempt a mission for mankind, surely this great nation of 120,000,000 people cannot afford to paddle in an eddy and think only of itself. America must not shirk her world tasks and turn her back on her world obligations.

We can never meet these obligations so long as we withhold from other nations the one thing that has made us great. By every test and measure and estimate that fair and far-seeing minds can make that one thing is Christianity.

We can give weaker nations opium and they will curse us. We can give them weapons of war and some day they may destroy us. We can give them the tools of industry, of education, and of commerce, and they may over-reach themselves. But if we will give them the gospel, it will save them. It will make them great and happy and useful. This is the only way America can pay her debts and meet her world obligations. We must make the words of the Jew our own. We must stand among the peoples of the earth with a deep sense of our own indebtedness to the Christian religion and of our responsibility to less privileged nations and say: "We are ready to preach the gospel."

Our debts are the things which load us down with world obligations.

1. WE ARE DEBTORS BECAUSE OF WHAT HAS BEEN
Our DONE FOR US. Where would we be but for Chris-
Debts tianity? Back in the jungles. Back on the steppes
of Northern Europe, cutting each other's throats.
Back in barbarism. Back under despotism. Back where
the weak have no chance, where freedom is a farce. Some-

body gave our forebears the gospel. Why? What had they ever done to load down the missionaries who came to them with obligation? Nothing. They came with Calvary's motive. They were debtors because they had what others needed, and so the holy evangel winged its way, and America is what it is today in progress and enlightenment because of Christianity.

Who of us would want to live in a land that is a stranger to Christianity and all that goes with it? Who would want to live where there are no physicians, no hospitals, no asylums, no schools, no human rights worth dying for, no liberty that makes life worth while? Would we care to exchange for India with its caste and child widows, or China with its illiteracy and poverty, or Africa with its jungle? Would we prefer to go to some country with a counterfeit Christianity, like Russia or Mexico? The countries where existence is most highly privileged, where liberty is real and investments safe and human life secure, are Christian. Christianity is not an incident or an accident, it is the cause.

Can we assume that all this creates no obligation? Can the individual who receives all this, enjoys it, thrives on it, but feels no obligation to pass it on to others, keep either his own or the world's respect? America is the Pentecost of nations. God has poured His bounty out on her without measure. For what? To feed her pomp and have her hoard that which has been purchased by the shed blood of Christ?

Why that first Pentecost of Christianity, when the Spirit was poured out in full measure and men spoke with other tongues? Was it merely that they might converse with one another and pass the time of day? It was that they might go into the world field and preach the gospel to every creature. Woe to this Pentecost of the nations in

modern times if, receiving, it declines to give; if, coming into possession of the largest bounty of blessing ever vouchsafed to any people, it refuses to recognize and meet its world obligations.

2. WE ARE DEBTORS BECAUSE OF WHAT THE GOSPEL WILL DO FOR THE NATIONS WHICH HAVE NOT YET RECEIVED IT. It will do for them precisely what it has done for us. Christianity does not break down before any problem. It has the same virtue in Africa as in America, the same power in China and India and Arabia as in England. It produces precisely the same kind of character, regardless of color, climate, or racial peculiarities. There is something sublime in the way the gospel attacks conditions of human degradation and despair and builds a bit of heaven into every slum it enters.

Wherever it goes, whether to North or Central or South America, whether to Orient or Occident, whether to the white race or the red or the yellow or the black, whether to nations of hoary traditions or to people in naked and primitive savagery, whether to the Buddhist with his myriad shrines, to the Congo with its cannibalism, to China with its wooden gods, the problem is the same. It is sin. Sin is not heathen or pagan. It is human. Christianity is the only religion with a cure for sin.

The success of the gospel in non-Christian lands is the modern miracle. Wherever it has been proclaimed, it has proved itself to be the power of God unto salvation. It matters not what test may be applied. He who thinks that Christian missions are a failure is wholly misinformed or uninformed on the greatest of world movements. Let him consider the numerical results.

A bird's-eye view of the whole may be gotten by taking the mission statistics of a single denomination. Some figures from the progress made in the Foreign Mission work

of the Presbyterian Church in the United States may serve the purpose. It is a church with 453,988 communicants.

This church had:

In 1868.....	6 missionaries and gave \$	6,830
1878.....	38 missionaries and gave	47,225
1888.....	66 missionaries and gave	96,054
1898.....	155 missionaries and gave	146,778
1908.....	226 missionaries and gave	323,878
1918.....	381 missionaries and gave	670,287
1928.....	484 missionaries and gave	1,663,067

The statistics from the field of Southern Presbyterian mission work are as follows:

Missions	9
Stations	50
Outstations	1,393
Foreign Missionaries	428
Native Helpers	3,177
Schools	806
School Enrollment	34,193
Sunday Schools	1,458
Sunday School Enrollment	71,489
Hospitals	22
Patients Treated	239,087
Native Contributions, not including school or hospital fees	\$83,110
Ministerial Candidates in Theological Sem- inaries	254

It is not possible, however, to tell the whole history in mission statistics, for converts have been going in a stream from the mission institutions into the national churches, there to reproduce their faith in the lives of other converts, none of whom is reported in mission statistics.

These figures are fairly representative of the work of the other mission boards doing work in non-Christian lands. Some of these boards function for smaller denominations,

and some for churches counting their communicants in millions and conducting proportionately larger work.

In a century the money contributed for the prosecution of missionary work has increased from a few thousand dollars to a sum now in excess of thirty millions. The hugeness of the success is evidenced by the difficulty, the well-nigh impossibility, of securing figures that accurately state the totals in any line of missionary activity.

In Japan, in China, in India, in South America, in Mexico, in Cuba, in fact, in nearly all of the outstanding mission fields, independent national churches have been organized, and are functioning with such vigor and success that, were every missionary withdrawn, Christianity would continue to propagate itself in these countries.

Another method of suggesting by statistics the growth of the missionary movement is to take the figures in a single mission field like China. Perhaps in no field have the difficulties been greater or the start harder.

In 1814 there was one communicant in the Protestant church in China.

In 1820 when the Treaty of Nanking was signed there were 6.

In 1858 when the Treaty of Tientsin was signed there were 500.

In 1877 when the first missionary conference in China was held, there were 13,515.

In 1890 when the second missionary conference was held, there were 37,287.

In 1907 when the third missionary conference was held, just one hundred years after Morrison, the first missionary arrived, there were 178,251.

In 1920 there were 366,524.

Today the number is close to 500,000.

Among the achievements in China may be listed:

1. The Independent National Church.
2. The Chinese Home Missionary Movement.
3. A church not demoralized but full of hope and courage as the result of persecution.
4. The Bible in the native language.
5. National Christian leadership.
6. An atmosphere favorable to the spread of the gospel.

But the most striking things cannot be put into figures. Let him take the educational system of Japan, organized by a missionary; or the Nationalist movement in China, a by-product of Christianity; or the industrial development in Africa, another incident of the awakening pioneered, not by trade, but by missions. Let him study the tide sweeping toward republican and representative government. These things cannot be pigeon-holed. Potential forces can never be registered in figures. You can turn a river into a desert, but no arithmetic can measure the transformation. Fertility, flowers, crops, people, civilization trek in the wake of the stream. So it has been with the river of salvation flowing through heathen and pagan deserts.

The non-Christian world needs Christianity. Dr. Liu said to me: "China's greatest need is Christ." The same is true of other countries.

Is not this enough to load down with obligation a country that has Christianity? Is it nothing to us whether China has Christianity—schools, hospitals, liberty, sanitation, self-government, emancipation of women? Are we disposed to say we can get along with China as she is? The Chinese have never done anything for us. We recognize no debt we owe them. Is this the way we feel? If so, we may call ourselves a Christian land, our forebears may have been Christian, we may have the Bible and some great churches, we may enjoy the blessings of Christian civiliza-

tion, but in the sight of God and of unborn generations, and in the presence of Calvary's cross, we are pagan.

3. WE ARE DEBTORS BECAUSE OF WHAT WILL HAPPEN TO US IF WE REPUDIATE OUR WORLD OBLIGATIONS. Let us not imagine for a moment that any man or nation can be selfish and get away with it. A blessing cannot be hoarded and kept. It will change to a curse in the hand that hoards. Where is the man in any community today who could come into great prosperity and, as he faces the poverty and suffering and need of his community, say: "It is nothing to me," and hold up his head in the face of public opinion? The rich fool tried it long ago, and found himself in hell. By an automatic process, society eliminates the individual who declines to recognize his obligations to the public for the blessings he has received. "No man liveth to himself." He who attempts it soon discovers prison walls rising up and closing in upon him.

If America as a nation is unmindful of the welfare of other nations, she will soon discover she has adopted a speedy method for her own decay. She will cease to respect herself, to foster the spirit of patriotism, to produce sons and daughters who are ready to die for the flag. Liberty will perish from the people. Internal dissensions will develop, government will become corrupt, and the nation will enter on a riot of greed and extravagance, the features of a country on the verge of decay.

We must be loyal to our world obligations. There is far more involved in the Monroe Doctrine and the League of Nations and questions like that of the Merchant Marine than appears on the surface. No nation can exist selfish any more than it can half slave and half free. We must do more than keep our treaties. We must do more than keep out of ignoble wars and entangling alliances. We must give other nations that which has made us great. We must be a missionary nation or go the way of the dying

and dead nations of time. Instead of trying to keep out of trouble, we must be forever getting into trouble. The law for nations as well as wheat is: "Except it fall into the earth and die, it abideth alone."²⁸

This is pre-eminently the lesson for the Christian church of America. The only thing that can keep a church virile and sweet is missionary activity. It must be everlastingly paying on a debt that never can be paid. It is not enough to have true religion. Like the manna of old it must be used or it will spoil. There is no greater boon than a church loyal to its mission, no greater curse than a church that is apostate. An apostate church is one that repudiates its world obligations.

Do we want to retain our blessings and maintain our national greatness? We must give. We shall find that as we bear fruit for "the healing of the nations," we are most vigorous at home. America has world resources. She has a strategic position between two world oceans for world missions. She has the good-will of all nations. She has credit, tools, institutions, wealth for the career of the Good Samaritan. What shall be her attitude to the sick and wounded and bleeding and underprivileged nations along the world's highway? Shall her attitude be that of the priest or the Levite, or shall she minister and heal? Unless she gives of what she has, she will find her own light waning. She will bring down on herself the condemnation of the unprofitable servant.

4. WE MUST PAY OUR DEBT AND MEET OUR WORLD OBLIGATIONS BECAUSE OF WHAT DEPENDS ON CHRISTIAN MISSIONS. The future of non-Christian nations is vitally involved. What is to become of China, of Japan, of the Congo, of South Africa, of Arabia? Who are the real statesmen in these lands? They are the men and women we call mis-

²⁸John 12:24.

sionaries. They are working away unseen and unsung. But they are sowing the seed of the new age. They are laying the foundation of the coming state.

World peace is involved. Because nations are progressing it does not follow that they are progressing in the higher direction. The very tools of civilization may spell disaster to a country that lacks the restraints to safeguard their use. We cannot keep non-Christian nations from acquiring the weapons of war, but if they lack the character needed, what a menace! Arm China, but fail to Christianize it, and China will become a world peril.

Civilization itself is at stake. There is a larger question than the future of America, than the future of any nation. We are one world. We stand or fall together. There are no longer any foreigners, any outlanders. Earth has been reduced to a single neighborhood, and Christianity is the only thing on the horizon with a message big enough to create human brotherhood.

The life of Christianity in Christian lands is involved. It is a melancholy picture presented by the Near East, the region to which Christianity first came. It is a picture of what will take place in the new West if we repudiate our world obligations. The stream can keep its waters fresh and pure only by giving out and going on.

These are some of the things at stake, and what we contribute of money and life to missions is an investment in the future of non-Christian nations, in world peace, in civilization, and in the future Christianity of lands now Christian. Could there be a greater of investment? It is the kind of investment that clothes the giver with world citizenship.

5. OUR DEBTS WIDEN OUT BEYOND THE CREDITORS IMMEDIATELY BENEFITED. In the business of missions we are debtors to the missionaries who have gone to preach the gospel. We may criticize them and regard their work as more or

less of a failure. As a class they are heroes, pioneers, pathfinders. With them the cross is not a phrase, a decoration, but an experience, a passion. Many of them are not good story-tellers, but because a soldier lacks the knack of entertaining, we are not to discredit his service on the field. There they are—the missionaries!—as white a company as musters under heaven, twenty thousand strong, the advance guard of Christianity. They have won a skirmish. They are calling for reinforcements. Shall the home base go back on the firing line?

The church is under obligation to those of our young people at home who, fired with missionary ardor, have offered their lives and are saying: "Send us." Shall the nation fail to provide a commissary department for its soldiers who have enlisted and are ready to risk life for country? Such a nation has no right to live. A similar condemnation rests on the church that withholds support from those who offer their lives.

But the supreme count in world obligations is our debt to Christ. This was at the heart of Paul's surrender. He said: "I am not my own," "I have been bought with a price." What does the Christian owe his Savior? What has Christ done for us? He is calling through His wounds and holy love. He summons us to shoulder our world obligations.

"And Him evermore I behold
Walking in the midst of the world
Through the cornfields waving gold,
In hamlet, in wood, and in wold;
By the shores of the beautiful sea.
He toucheth the sightless eyes;
Before Him the demons flee;
To the dead, He saith, Arise!
To the living: Follow me!
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be."

CHAPTER VIII

THE GREATEST OF CAUSES

Is IT TOO MUCH to call the cause which sympathizes with and fosters and promotes every other cause that makes for human welfare and happiness the greatest of all causes? That is precisely what the Christian religion does. If it does, it motivates itself. What it is constitutes a sufficient reason for demanding that it be made the world's religion, and the knowledge of it given to everybody.

The claim sounds extravagant, and the people who do things do not ordinarily like extravagant statements. A ministerial friend, whose father was also a minister, said his father's favorite advice was: "You cannot overestimate the value of an understatement."

"The shallows murmur but the deeps are dumb." Hyperboles are the stock in trade of small souls. We would rather a man would say too little than too much, leaving something to the imagination.

Keeping all this in mind, one may still pronounce the cause of Christian missions the greatest of causes, and having done so find that his language is not an overstatement, but rather an understatement.

This is where Christ placed the missionary movement when He said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you:

*Its Founder's
Estimate*

and lo, I am with you always, even unto the end of the world."²⁷

He has reached the summit of His earthly ministry. Directly He is to ascend to His Father. He has healed the sick and died on the cross for sinners and risen from the dead. He is standing on a mountain-top in the Holy Land. Around Him are His friends, the fruits of His labors. He is speaking to probably the largest company of believers He had ever addressed at any one time. It was an occasion of utmost significance both to Christ and His followers as He delivers to them His farewell message.

What shall He say? There is time for but a word. It must be the greatest word the greatest Leader can leave His followers. At such an hour, to such an audience, Christ pleads for Christian missions. It is the sublime enterprise on earth. It is the most momentous campaign ever launched. It is the holiest endeavor to which human effort may lend itself. There on that mountain-top in Galilee to some five hundred disciples, including, no doubt, every life on earth that then believed in Him, the risen and soon to be glorified Savior gave His followers their task. It was to spread Christianity. It was to enter the world field and disciple all nations.

The language Christ used, when analyzed, bears out this estimate of Christian missions. His words are spacious.

Christ's Words Bear Out the Estimate They are the biggest that can carry thought.

"All authority." Here is no limited equipment that may crack when the strain is greatest. Gather all the forces that can operate in any world and blend them into one. This is what Christian faith taps as it faces its task. All power. That

²⁷Matt. 28:18-20.

means omnipotence. It means divine sovereignty. Never fear the movement will collapse for lack of power.

"All nations." That means all the people of all the nations of all the ages in all the worlds. All the nations and kindreds and tongues and peoples. Already He visualizes the countless multitude before the throne. Christ's dream is world conquest. He is just a lonely leader in a little land with a handful of followers, in an age that despised Him and among a race that hated Him, but He claims "all nations" for His own.

"All things." The program of Christian missions takes in everything God wants done; everything for the individual, for the body, for the mind, for the soul; everything for society, for the church, for the state, for the school, from the standpoint of government, of trade, of literature, of art, of science, of exploration, of invention, of civilization, of humanity. It covers every form and phase of human effort and activity. It sweeps the whole gamut of life. "All things!"

"Always." That means forever. The movement is timeless. It sweeps all ages. It fills all calendars. It overflows all eras. Dynasties change, civilizations flourish and fall, but Christ abides. The business He is turning over to His church will never be old-fashioned. The task will never be out of date. Always Christ remains. He is the base of supplies for His church in the missionary enterprise. The enemies will never be able to establish a blockade in any zone where Christ's presence dwells. They can never starve out the army that feeds on the living bread.

"All authority, all nations, all things, always, even unto the end of the world." It is no small venture that is thus projected. It is no unimportant undertaking that is promoted on such a scale. The missionary enterprise is the most fascinating adventure that has ever sought to capture the imagination of man. He Who spoke as never man

spoke when He came to commission His church and give His followers their marching orders describes His business in such terms that no one can doubt how He himself felt about it. He felt that it was the last word that could be spoken to summon great souls.

Talking is not such a difficult vocation. It is not words but deeds that count. It is easy to talk patriotism. It may cost one his life to live it. It is easy to wear the flag in your buttonhole, to fly the Stars and Stripes from your window, to let Old Glory flutter from your motor as it purrs the pavement. But that is not the kind of patriotism that counts.

It Is Where

Christ's Cross Places

His Cause

What is needed is something that will lead you to enlist, to back your words with property and life. Christ went to Calvary before He made His speech. He sounded the missionary call. He placed the greatest of all causes on the hearts of His disciples. He told them what was the greatest investment they could make of themselves. He could say it, for He had proved that He meant it by dying for it. The cross is behind Him. He has accomplished His de- cease. The missionary enterprise is the greatest of causes because it is the cause for which Jesus shed His blood.

1. IT IS THE CAUSE WHICH FEEDS OTHER CAUSES. We do not write our creeds alike. Why should we? Different people are interested in different schemes of human welfare. They are all worthy, but there is one cause that includes all other causes, just as there is one sky that covers all zones. It is the cause of missions.

Including all, it must care for all. Thus it comes about that the missionary cause feeds every other cause. One may be interested in social service and never get out of his own town. He may be interested in education and find that a narrow-gauge track will carry his train. But if he is

interested in world missions, he must become a cosmopolitan and lend himself to every effort anywhere that makes for a better world.

2. IT IS THE CAUSE WHICH PIONEERS THE WAY. The world is getting better. It is getting freer. It is shaking off some of its shackles. Why? How? Who is opening the way through the wilderness? What is behind this world tide of democracy? Who said the common people have rights? Who opens blind eyes? Who champions the cause of the weak? Every answer points to the Man of Galilee. He has been doing these things for two thousand years, in the East and the West, in Europe and America, in Russia and China. Burns sings, "A man's a man for a'that." Where did he get his song? Tennyson dreams of a day when "war drums will throb no longer and battle flags be furled." Where did he get his vision?

It all goes back to Bethlehem and Galilee and Calvary. It is the religion of Jesus that says: "Swords are to be beaten into plowshares." It is His angels who sing of "peace on earth and good-will to men." It is His voice which says: "Thou shalt love thy neighbor as thyself."²⁸

The nations have been sitting at His feet. The poets have been dreaming His dream. The prophets have been taking their message from His lips. The gallery would have been dumb had there never been a Christ. It is His kingdom of love that pioneers the way.

3. IT IS THE CAUSE WHICH LIFTS US OUT OF OURSELVES. There are people whose life is stale for the simple reason that nothing compelling has ever summoned them. Their souls have never been stirred. They are provincial because the music of world life has never sounded in their ears. There are people whose personalities grind in on themselves in introspective moods. They are the despair of their

²⁸Matt. 22:39.

physicians. There are some who spend empty days and sleepless nights allowing great gifts to rot away in disuse.

What they need is something that will lift them out of themselves, a cause that will summon them, that will stir their souls until their blood beats with the pulses of world life. The cause of missions can do this better than anything else. There are no stale hours for him who has joined hands with Christ to bring in the kingdom.

4. IT IS THE CAUSE WHICH CREATES HEROES AND HALLOWS SACRIFICE. It is easy to throw mud at missionaries, to sit back in comfortable homes here in America and convict of an easy-going life the men and women who are out in China and India supported by Mission Boards and waited on by native servants. Some of our American globe-trotters are past-masters at that sort of thing. They stop in a sea-port city, but never investigate. They listen to the gossip of people with whose sharp practices the teachings of the missionary interfere. They would be glad if these missionaries were all where they came from.

If they only knew, they would have a different tale to tell. If they would spend a few months in a mission compound, they would get their eyes open. If they could see what the writer has seen in more than one mission field, they would never lend themselves to the detraction of the brave men and women who fly the flag for Christ in mission fields.

There is something in the cause of missions that brings out the heroic. If there is any good sleeping within us, it will waken at Christ's call to world service.

Ambassador Morgenthau, soon after his return to America from Turkey, was interrupted by a voice in the audience while speaking in the city of Poughkeepsie. The man said: "What about the missionaries?" Lowering his voice, in deep solemnity, Mr. Morgenthau said: "When the story of heroes and heroines of this war is written up, as it surely will be, there will be a long list of saints, and at the head

of the list will stand the missionaries who have remained in Turkey during these terrible conditions and have given themselves and their lives to the cause they serve."

Among the missionaries who were thrown out in the Nanking disaster were the Rev. and Mrs. L. H. Lancaster. Their home was burned, their belongings destroyed, and Mr. Lancaster was standing to be shot, with the firing squad waiting the word, when some National Christians intervened. Mr. Lancaster on his return to America served as a pastor for nearly two years. Then, at the first opportunity, he and his family went back to China to take up the work from which they had been cast out, back to the people who had burned their home, back to the people who had tried to kill them, eagerly, insistently, joyfully back. And this is just a commonplace incident in missionary experience. Surely the cause that can lift men and women to such heights of unselfish service is one that cannot die.

5. IT IS THE CAUSE AGAINST WHICH THERE IS NO ARGUMENT. Of course, mistakes are sometimes made. All missionaries are not saints. The greatest of causes is sometimes discredited and trailed in the dust by its advocates. Christ's soldiers are ordinary mortals. Sometimes they become cowardly and mercenary, but these are the exception and not the rule. Even were it otherwise, the cause does not change with the shortcomings of some who prove unworthy. It is the cause of the peerless Christ. It is the cause of the old rugged cross. If there is glory anywhere this side the throne of the Lamb, it is where that cross summons to heroism.

6. IT IS THE CAUSE WHICH CAPTURES THE ATTENTION OF HEAVEN. So far as we can learn it is the theme of keenest and constant interest to the residents of the celestial world. They are absorbed in making the kingdoms of the world the Kingdom of the Lord. When visitors from the celestial

realm talked with Jesus on the Mount of Transfiguration, they discussed "the decease which he was to accomplish in Jerusalem." Their theme was the greatest of causes.

7. IT IS THE CAUSE WE CANNOT PUSH ASIDE. Where is the Christian to whom it does not make an appeal? Where is the loyal friend of Christ who does not want to get behind this cause with his gifts, his prayers, and his life, and help put the Kingdom of God on the map of earth?

Jesus is the only King this world needs. He is the King of love, of peace, of righteousness, of Whom none need feel afraid, and to help place the crown on His head is to share with saints and angels in the great consummation.

CHAPTER IX

ASSETS FOR WORLD CONQUEST

CHRISTIANITY'S DREAM, like that of its Founder, is world conquest. It looks forward to nothing short of the universal reign of Jesus Christ, the absolute surrender to Him of all His enemies, and His undisputed and unending sway over the whole world.

It is a daring dream. There is a boldness about it which leaves far to the rear the founders of every other religion. There is a divine audacity in this dream of world conquest which captures the imagination and fans heroism into a flame.

It is to be a conquest which not only makes converts and leads certain privileged individuals out of every nation to cherish faith in Christ as their personal Redeemer, but which brings every realm of power and every empire of experience and achievement to its knees before that blood-stained cross. It means that commerce is to be Christianized and made part of Christ's kingdom until the trade of nations shall come to Jesus and say: "Let me be Thy disciple and serve Thee." It means that government and the kingdoms of the world shall come and acknowledge Christ, until all authority and power shall cast their crowns at Jesus' feet and say: "Let us serve Thee."

It means that society in all its aims and struggles and aspirations shall come kneeling and asking for the blessing of the Man of Galilee and saying: "Use all that we have to promote Thy cause." It means that war shall come, tearing its arms from its rude shoulders and piling them beside that central cross and saying: "I surrender to the Prince of Peace." It means that education and art and music and science and agriculture and exploration and invention and

discovery and all that makes itself felt, either to help or be helped, shall acknowledge the crown rights of Him Who won His kingdom with a cross.

It is to be a great conquest. The sky of missions is a dome more vast than some imagine. When at last the time arrives for the countless multitude around the throne to sing the song of coronation, the voice of that mighty chorus will be as the voice of many waters.

The angelic choir will be there, of course. The redeemed of the Lord will be there, but there will mingle in the volume of that great hymn not only the adoration of mankind, but the chant of a redeemed world. "For God so loved the world." Just as at the far beginning the morning stars sang together for joy, so at the glorious consummation the whole creation will chant:

"Bring forth the royal diadem
And crown Him Lord of all."

This is the goal. The church is looking and longing and living and praying for the day when Christ's dream of world conquest shall be translated into reality. This is the campaign for which the soldiers of the cross enlist. In all and through all and above all and beyond all they are seeking to win the world back to God. Can it ever be done? Must the dream remain forever but a dream, or is there somewhere a chance for victory, somehow a hope of conquest?

What are our available resources? We know what Christ wants us to do. What have we with which to do it? Is the force equal to the field? Definitely Christ wants His church to reach every human life of this generation, and of every generation, with the message of salvation. Even a stupid student of the New Testament cannot miss this.

*Present-Day Assets
of the Church
for Conquest*

This is Christ's method. His road to world conquest must be built through the individual life. Commerce and government are to be Christianized, but this can be done only as the people engaged in commerce and government are Christianized. The only way to make science Christian is to make scientists Christian. It is not by working some miraculous charm or waving a magician's wand that the world is to be won to God, but by people being brought into loving communion with Him through Christ.

Hence, after all, the strategic point in the campaign is the citadel of the soul. The conversion of the individual is Christ's method, and the only method, of world conquest. Not as we dole out alms to the poor, not as we heal the sick and pass laws and educate, not as we furnish innocent recreations and sanitary dwellings is the Kingdom established. These are the flowers that bloom in the wake of the Kingdom. Only as men know Christ as Savior is world redemption accomplished.

Christ's plan is that all the people of each generation should have adequate Christian opportunity. It is not that the missionary enterprise should drag its slow length across the centuries gradually widening its zone of influence, until at last, in some far distant time, there will come upon the stage of action a generation of mankind to whom the gospel will be fully preached. What of the millions in each generation dying without the comfort and hope the Son of Man brought to His brothers?

We cannot expect our grandchildren to do the work God gives us to do. They are not able. There are multitudes beyond their reach. They will die before the grandchildren are born. If the people on earth today are to know Christ, the Christians who are on earth today must give them the knowledge. It is not possible to unload this responsibility on the unborn.

This is the campaign which confronts the church. The gospel is to be proclaimed to seven hundred million of the unevangelized who have never heard of Christ, unless it be in the vaguest way. This is to be done before they die. Is it asking too much? It is certainly asking a great deal. Some pronounce it a fanatical adventure, a fools' crusade. They feel the church has its hands full in maintaining itself. It is put to in the effort to keep our own country from lapsing into paganism. There are plenty of heathen at home. The land is being over-run with aliens. We are told to "begin at Jerusalem."

Yes, we must begin at Jerusalem. We must always begin at Jerusalem, or "from Jerusalem," if you prefer that translation, but we are not to stop there.

It is true that about all some churches do is to feed themselves. They are lame, irresolute, inadequate. What is their trouble? Their trouble is they lack the missionary spirit, and the church that lacks that dies of the dry rot. They are failing to do the thing they were set to do. It is a poor army that has dwindled down to a commissary department. It has arms and the munitions of war, but it cannot feed itself with these. It is equipped for war and called to battle, but it is absorbed with rations.

The church was built for missions. Only as it interests itself in the world's redemption will its own veins be flushed with life.

Yes, we have some heathen in America,—a few sample cases,—but the world will never be converted in sample-case lots. China will never be reached by confining our evangelistic efforts to a few hundred laundrymen from Canton. Besides, the people who use this foil to ward off their responsibility for mission work in non-Christian lands are usually the ones who are doing nothing in particular for the heathen at home.

We must take hold of missions on Christ's scale—the whole church engaged in giving the whole gospel to the whole world in every generation. Be it said to the credit of the modern church that at last it is wide enough awake to see what Christ wants and is earnestly planning to do it. Denominational responsibility has been assumed for definite sections of the non-Christian world, so that the entire field is measurably covered and hurtful competitions reduced. The church has heard the challenge of the Great Commander. The audacity of Christ's dream has broken upon us. Can the church carry out His command? Has it the assets for world conquest?

1. THE FIRST THING WE THINK OF IN CONNECTION WITH MISSIONS IS MONEY. Money is important. Unfortunately for some people, it takes money to send out *Available* and maintain missionaries. The steamship *Resources* companies are mercenary enough to charge the same fare for missionaries that they charge for traders. The Chinese are not willing to rent property to missionaries for nothing. Food and clothing cost missionaries as much as they cost you and me. Occasionally someone gets loquacious about the luxury of missionaries who once in a long time have a windfall. But it is not altogether nice to enjoy such criticisms. If the critics would only reflect, they would see that what they say about the missionaries is a terrific arraignment of themselves. For the average critic is not usually an ascetic.

Money is needed. We are not getting what we need—some \$30,000,000 a year. But this is not half enough. Our missionary contributions should be double at once. It could be done. There is money enough in the hands of the Christians of America to finance the entire missionary campaign a hundred times over, and that, too, without making a great sacrifice. A nation that owns half the

wealth of the world cannot put up a poor mouth. It is not money we lack. It is liberality, the spirit of sacrifice, the mind of Calvary. We lack it because Christ's dream of world conquest has not yet taken hold of us.

How much are we giving that Christ may reign? I know a colored woman in a church in Nashville who makes her living scrubbing the floors of an office building. She works at night. Her wage is small and her work hard. Every Sunday she places a dollar in the collection plate of her church for the extension of Christ's kingdom. If the Christian church would give on the scale of that scrub woman, missions would be abundantly financed.

2. AFTER MONEY COMES MEN. Men are needed. Are there enough people who believe in Christ to make His dream feasible for this generation? If church membership could be placed on a New Testament basis, there would be no trouble. "They therefore that were scattered abroad went about preaching the word."²⁹ At last Christianity numerically is the strongest religion in the world. It is half a billion strong. But over against us are a billion non-Christians. It is a simple case of arithmetic. If every Christian should reach two non-Christians in his generation, the thing is done. But not all the half billion are genuine. Divide them in half. Then one must reach four. Divide them again. Then one must reach eight. Scale them once more. Then one must reach sixteen. Is it too much to expect that an outright earnest follower of Christ during his entire lifetime should give to sixteen of his fellows, now ignorant of Christ, an adequate knowledge of the Savior and of the plan of salvation?

But nothing so heroic as this is contemplated, even in our most heated moments of enthusiasm. There are now some two thousand missionaries in the field. If we could

²⁹Acts 8:4.

increase this number $33\frac{1}{2}$ per cent during the next ten years, daylight would begin to break. Is this a wild expectation? It is mildness itself. It is an amazing thing that the church should hesitate for a moment.

Suppose America were engaged in a foreign war, would we balk at increasing our army and navy one-third? We would double, treble, quadruple. We would pour out blood and treasure without stint. When will we begin to furnish men and money for missions as if we really were "marching as to war"?

3. Among our available resources are THE MARVELOUS FACILITIES FOR TRANSPORTATION AND INTERCOMMUNICATION. It begins to look as if God were getting the world ready for a great missionary era in these last days. It was never so easy to spread news. Today the morning paper tells you all about what happened yesterday in Manchuria and Central Africa. The airplane in a few hours takes the traveller up the Congo on a journey that a few years ago consumed weeks. The wireless and the radio have brought the ends of the earth together. Our missionaries in Luebo in the heart of Africa received the election returns a fraction of a second later than they were received in Nashville.

Shall we deem it necessary to wait a hundred or a thousand years to tell the people in these countries of Christ? The rapid transit facilities of the modern world help trade, but they do not belong to trade. God has made them possible. He means them to serve the interests of His kingdom, in order that the more quickly every knee may bow and every tongue confess that Jesus Christ is Lord.

4. An intangible but real asset for spreading the gospel resides in the fact that ITS IDEALS ARE ALREADY VICTORIOUS. They have gone into the thought and life of the world. They no longer have to fight their way. Men may not ac-

cept Christ, but they do accept His teachings, His rule of life, His code of ethics. They are axiomatic. The Golden Rule and the Sermon on the Mount are admitted without question and admired. If so, how long will it be until the people who now enthrone His ideals see clearly enough to enthrone Him and hail Him as Lord and King?

5. As the campaign advances, another remarkable asset discovers itself. IT IS THE PROPAGATING POWER OF CHRISTIANIZED NATIONALS. The very forces which were opposed to Christ become the mightiest to proclaim Him. David decapitated Goliath with his own sword. It is a familiar sight in every mission field. After all, non-Christian lands are to be evangelized, not by missionaries, but by the people themselves. The missionaries merely found a national church. They furnish the torch which is to light the fire. In nearly every mission field today there is a self-propagating national church. The United Church of Christ in China is a conspicuous illustration of what is going on in every mission field. One of the most potent assets for the Christianization of non-Christian nations is the non-Christians themselves.

6. But these are not all our available resources. They are perhaps the least important. When the apostles faced the world-line of battle, they were not thinking of these things. They were not counting money and men and railroads and airplanes and the radio and the luncheon clubs and Christianized governments and all the educational and ecclesiastical equipment of modern Christianity. Their assets were higher. They were spiritual. They had Christ's promised presence to the end of the age. They had the baptism of the Holy Ghost. They had prayer. And we today have not less.

They are abundant. We can if we will. It is a question of will, of whether our heart is with our Leader.

Our Assets Are Sufficient If those early disciples could face the world-line of conflict undismayed, surely the modern church need not be afraid. There they are, a dozen men and one of them is a devil. One will betray Him, another will deny Him, still another will doubt Him. When the crisis comes, they will all forsake Him and flee. Against them is an age locked in error's chains, steeped in midnight gloom of superstition. Against such a world a dozen weak men! What an hour was that! But the thin line moved forward, for in the midst of them was One like unto the Son of Man Who had said: "Lo, I am with you always, even unto the end of the world."

With Christ saying the same to us, shall we fail Him? Shall we say: "Lord, your dream of world conquest does not interest us. It is foolish. We do not believe in it. We are not concerned whether it ever comes true."

O, the wounded love of Christ! The reproach in His eyes, the scorn and rebuke in His face, the hot anger in His heart, and the fierce lightning in His voice against those who would build a wall around His cross! Down with the wall! "Go ye therefore and make disciples of all the nations."⁸⁰

⁸⁰Matt. 28:19.

IV

The Dynamic

The Dynamic



BACK of the motive is the dynamic. The dynamic is that which generates motive. It is that which clothes the missionary movement with power.

The motive is that which stirs and incites and sustains the individual worker in his effort to carry out the orders of the Great Captain.

The dynamic is that which makes the cause invincible, which energizes it, which creates the living spiritual current that lifts and sweeps and overcomes.

Spiritual forces are the mightiest forces. The dynamic of Christian missions is the energy of the divine spirit promised by Christ to His disciples and shed forth at Pentecost. Dunamis is the Greek word used. It is the word from which we get "dynamite." "Ye shall receive power when the Holy Spirit is come upon you."³¹ Ye shall be endynamited from on high. This is the promise. The dynamite of omnipotence is released in the movement Christ inaugurated. Nothing can block its way. God's kingdom is coming. It is as certain as God Himself.

³¹ Acts 1:8.

CHAPTER X

THE VITAL POWER OF CHRISTIANITY

THE DYNAMIC of missions manifests itself in the vital power of Christianity.

Christianity has vitality. It has power to produce the signs of life. It has ability to raise the dead. It wakes to life whatever it touches. It is the resurrection and the life.

It manifests this power in the individual. It can vitalize and transform decayed and moribund character. It can take a human life embruted and besotted and *Vitality* impotent, and cast its spell over the wreck until the great transformation takes place and the soul climbs to its feet emancipated, rejuvenated, with the light of hope and the life of God.

How this is done is a question about which we may speculate; that it is done is a fact so common and conspicuous as to admit of no doubt. The Son of Man has power on earth to forgive sins, to rehabilitate ruined and defeated character, to lift into life and hope a dead soul. This is the great and permanent miracle. The greatest miracle Christ ever worked, He still works. He came that men might have life, and that they might have it more abundantly, and His power to impart life to the dead soul can no more be denied than that the sun shines.

Christianity has power to vitalize a decayed and moribund society. It can wake a dead nation into life. It imparts to the people who receive it a new conception of the rights of man, a doctrine of liberty that is revolutionary, an aspiration after freedom that is dynamic, a conception of human relations that is the harbinger of a new age. The

vitalizing power of Christianity on national life is noticeable among all nations where Christian missionaries are at work. The new day in Japan, in China, in Korea, in Mexico, and in other countries that might be mentioned, is not so much a trade transformation or an economic upheaval or a civic revolution, as it is the vitalizing of the people with the dynamic of a new doctrine of the rights of man. It is a spiritual epoch.

Green, the historian, says that John Calvin was the father of the American Republic. What he means is that Calvin preached truths which so captured and controlled the thoughts and acts of men that the very government under which they lived was transformed.

"The basis of the Christian republic was with him, the Christian man," says Green, "elected and called of God, preserved by His grace from the power of sin, predestinate to eternal life. Every such Christian man is in himself a priest, and every group of such men is a church, self-governing, independent of all save God, supreme in its authority over all matters ecclesiastical and spiritual. . . . As a vast and consecrated democracy it stood in contrast with the whole social and political framework of the European nations. Grave as we may count the faults of Calvinism, alien as its temper may in many ways be from the temper of the modern world, it is in Calvinism that the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God and heir of heaven, the trader at his counter and the digger in his field suddenly rose into equality with the noble and the king."

This remarkable passage from a great student of history is cited not to boost Calvinism as a theological system, but to give the testimony of one who is qualified to speak on the dynamic effect of Christianity, under one of its forms of development, in vitalizing the modern world.

The same thing is going on in Europe today. The trend is away from autocracy and absolutism toward democracy and the paramount rights of the average man. Back of it all and through it all is the doctrine of rights proclaimed by Christianity.

Christianity pioneers the way. There is ever in it that which deals staggering blows to oppression and caste and absolutism, that forces the dead hand which holds in relentless paralysis the future of peoples to release its grip, and that wakes into might and victory the children of its emancipation.

The secret of the vitalizing power of Christianity resides in the fact that it is not a dogma, nor a system, nor an institution, but personality.

Personality The doctrines of Christianity are not things, they are people. The sublimest doctrine of God is a man,—Christ Jesus. John calls Him the Word. "He that hath seen me hath seen the Father."

The doctrines of Christianity exist not when they are subscribed to, but when they are experienced. The doctrine of the atonement is not the dogma of a creed subscription, but the experience of Calvary. One may subscribe to the dogma and not change, but let him reproduce the experience, and its vitalizing power is at once apparent. For the truths of God to vitalize the world, they must become an incarnation.

The exhibit of Christianity is a redeemed life. Christians are to be living epistles. Christianity's exhibit is not a cathedral, nor an altar, nor a sacred relic. It is neither sacrament nor ritual nor creed. It is *a life across* which God has written Himself.

The polemic of Christianity is personality. "Ye are my witnesses." The unanswerable argument of the Christian religion is a redeemed life. The invincible certificate of

the reality of the gospel is one who can stand forth in the triumphant confidence of a conscious acquaintance with the unseen, and say: "I know whom I have believed."

The dynamic of Christianity is devotion to a Person. "Lovest thou me?" was the question the risen Christ thrice asked of the man who was to go forth as one of the founders of His kingdom.

Because Christianity resides in personality, because it transforms personality, because it works through personality, because it roots itself in the most vital thing the world knows anything about and fills the veins of what it touches with a sap that no death can quench, it is the world's invincible and exhaustless source of life.

Christianity also has conquering power. Somehow Christ gets and keeps the right of way. Somehow the things which impede His progress grow infirm and totter to their fall.

*Conquering
Power*

The kingdom is coming. The progress of the gospel is the wonder of the ages. At the end of the second century, there were two million professing Christians in the earth; at the end of the tenth century, fifty millions; at the end of the fifteenth century, one hundred millions; at the end of the eighteenth century, two hundred millions; at the end of the nineteenth century, five hundred millions. During the last hundred years, Christianity has more than doubled the number of its adherents, and this in the face of two things,—the evolutionary hypothesis and the higher criticism, which many felt sounded and would seal the doom of the future of Christianity.

The kingdom is coming, and nothing can stay its advance. Christianity's dream is world conquest. It looks forward to nothing short of the universal reign of Jesus Christ.

The victory is an invisible one. "The kingdom cometh not with observation." It is not a conquest by force, but by something far mightier. It is the conquest of love. Christianity conquers by making its enemies its friends; by making the worthless elements of society worth while; by taking the wreckage and rebuilding it into shape and use; by conferring on aliens an inheritance, and by making the disinherited partakers of the divine nature; until as souls climb along the heights in the evolution of redemptions, they exclaim: "Now are we the children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him, for we shall see Him as He is!"³²

While it is an invisible conquest, it is both progressive and permanent. "The government shall be upon his shoulder,"³³ upon the shoulder of the gentle, loving Christ; on the shoulder that staggered under and carried Calvary's heavy cross; on the shoulder of Him Who went about doing good; on the shoulder of Him Who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; and Who, as He looked out on the wronged and suffering multitudes, had compassion on them,—“The government shall be upon his shoulder,” upon the shoulder of the world's Hero. When the shoulder of the Son of Man gets under the governments of the earth, how they lift, how tyranny and despotism crack and go to pieces, and how the perfect sway of love rules the world!

"Of the increase of his government and of peace there shall be no end."³⁴ Christianity boldly proclaims that things are to go on getting better forever. Its conquest is not static, but dynamic. The claims stagger us. We know

³²I John 3:2.

³³Isai. 9:6.

³⁴Isai. 9:7.

something of a tree that grows for a century, and waits there for a season, and then declines and rots down into the dust out of which it has climbed. We know something of a nation that grows for a thousand years and reaches the summit of its development, and tarries there for a while, and then decays and disintegrates and is wiped from the map. We know something of a planet that grows for a million years and reaches its destiny, and then cools off and breaks up into cosmic dust that swims out again on the vast ether sea. We know something of a sun that burns for a thousand millenniums unconsumed, and then flickers in its socket and goes out forever.

But Christianity tells us of a conquest of whose increase there shall be no end. Age after age, era after era, dispensation after dispensation, through the long, tireless, unending eternity, the star of its destiny is to wax and never wane. And this is the victory of Christ!

How is the vitality and conquering power of Christianity to be realized and maintained?

How Realized and Maintained 1. THE OPEN BIBLE. First, it must be known. Before Christianity can vitalize either individual or nation, that individual or nation must know what Christianity is. Christianity is not a hoodoo. It is vastly more than a cult. It is a message in whose arteries beats God. A counterfeit Christianity will never vitalize anything. It may capture allegiance, it may direct worship, it may dominate government, but it will not lift. It may control people, but its control will issue in the shackles of slavery rather than in the shout of emancipation.

There are nations that have been influenced by Christianity, but not elevated by it; whose institutions Christianity has controlled, but whose people Christianity has

not made free; whose development Christianity has shaped, but whose influence Christianity has not vitalized. The reason is, it has been a corrupt, an emasculated, a counterfeit Christianity. "Ye shall know the truth, and the truth shall make you free."³⁵ But there is no promise of emancipation and resurrection to ignorance.

And so the open Bible is absolutely essential to progress. To withhold it from the people, to keep them in ignorance of its sublime truths, to build a barrier between the common people and the Word of God, and to regard the Scriptures as an esoteric revelation for a priestly class, is to ordain a child race, and to decree illiteracy and superstition as the people's portion.

There is no particular sanctity about the paper and type and binding of the volume we call the "sacred Scriptures." The power resides in the truths the book reveals. If these truths are to transform men, men must know them. At the very foundation of the religious propaganda, therefore, is the Bible, in the language of the people, and in the hands of all. As the light shines from that shekinah, the darkness lifts. As the truth leaps from that living page of God, the nations are born again.

2. THE PRIESTHOOD OF BELIEVERS. In the second place, if the vitalizing power of Christianity is to be realized and maintained, there must be contact with the source of power. Simply to associate with pious furniture will not avail. Merely to handle the rites and sacraments of religion will not raise the dead. Holy ordinances have their uses. Religious forms are not only essential to orderly worship, but man's nature being what it is, are most helpful in achieving the moods that mellow the soul into the life of God.

³⁵John 8:32.

But power is a matter of contact, and in human personality power is the resultant of the contact of the finite with the infinite personality.

Therefore, the way to God must be open to every man. God and all that He is and all that He can and would do for men must be within the reach of any life, anywhere. It will not do to wait for a church to be built before men are allowed to worship. The riverside is not less the residence of God now than in the days of Lydia.

It will not do to wait until a priest is correctly ordained and properly arrayed before the soul is permitted to approach the mercy seat. The doctrine of Christ preached by Jacob's well, when He said: "God is a spirit, and they that worship him must worship in spirit and truth,"³⁶ has never been repealed. The priesthood, not of a holy order, not of a sacred class, but the priesthood of believers, is the second fundamental condition to Christian dynamics. Ecclesiastical monopoly must be unhanded. Nothing is so democratic as Christian worship. The veil was rent once for all, and the holy of holies is an open shrine for all that reverently seek Him Who said: "Whosoever will may come."

3. THE ATONEMENT. Again, Christianity possesses vitality and conquering power because of the gospel. It is the one religion with a gospel. There are endless religions. It is not difficult to found a new one. Anyone may start a new religion who propounds a novel creed and succeeds in getting himself persecuted for his views. There are many religions; there is only one gospel. There are countless religious leaders and teachers; there is but one Savior.

"Thou shalt call his name Jesus, for it is he that shall save his people from their sins."³⁷ Christianity's specialty

³⁶John 4:24.

³⁷Matthew 1:21.

is redemption. It makes men over. They are born again. They become new creatures in Christ Jesus. Christianity is vastly more than a cult. Christ is the power of God unto salvation to everyone that believeth. He is not a victim, suffering the fury of a mob because He could not help Himself. He is vastly more than a pious example, showing men how to meet suffering with sublime fortitude and self-forgetfulness. He is the self-elected Sufferer, the Lamb of God slain from the foundation of the world, the Son of God making expiation for human guilt, not to reconcile God to man, for God has never been alienated, but to reconcile man to God; saying to all men: "He that hath seen me hath seen the Father."³⁸

This is the gospel. Leave out Calvary, and Christianity dwindles to a forceless cult. Eliminate the atonement, and there is nothing left to conquer and cure sin.

It is not necessary to insist on any particular theory of the atonement. Christ's atonement is bigger than any theory of it that man has devised or will devise. Calvary was not the only spot and His crucifixion the sole experience by which Jesus became the sinner's atoning substitute. Every act and fact and experience of His, not only in time, but through the long ages during which He climbed out of the far dim counsels of Godhood to His Golgotha, mingles and merges into His expiatory merit.

But the virgin birth is not the gospel, the beatitudes are not the gospel, the Golden Rule is not the gospel. The mighty truth that God in Christ reconciles the world unto Himself, and that because of Christ's merit the sinner is forgiven and made a child of God, is the gospel.

One day I was asked to call on a Scotchman who had been stranded in the city and who was desperately ill. I reached his address in the worst slum in the town, and

³⁸John 14:9.

climbed the dirty stairs to a filthy hall bed-room, where I found the man lying on a cot, in the last stages of consumption.

He told me his story. Back in Scotland, as a boy, he had a Christian home and devout parents, but he had run away and played the prodigal. He had lived a wild, reckless life, and now he had reached the last chapter. As he finished his story, he turned to me with a great hunger in his eyes, and said: "Minister, I want you to help me get home."

Supposing he wanted to return to Scotland, and needed money, I asked him if he was a member of the St. Andrews' Society. "O," he said, "you do not understand. It's my lang hame I'm meanin'." And then I knew he wanted me to tell him how to get saved. What was I to say? Was I to preach to him about the merit of an unselfish life, about the beauties of the beatitudes, about the obligation to live for God's glory? He was dying, and his past life was all on the wrong side. I told him the old story of One Who died on a cross that sinners might be saved. I tried to take him to Calvary and make him understand how Christ died that God might be just and the Justifier of the unjust. As I quoted the great promises that voice the atonement, he grasped them with the eagerness of a soul whose need was desperate. I saw the look of peace come into his weary face. I heard him say that he was satisfied. And I went down the dirty stairs walking on air, for I had seen once more the supreme mystery, the greatest of all the miracles. I had seen the atonement of Christ save a soul in the great straits.

This is the gospel. If Christianity is to conquer materialism, if it is to overturn and banish heathenism and paganism, if it is to lift the horizon of the race and vitalize society and government, as well as bring peace to a troubled, sin-sick soul in the far country, there must be no make-

shift substituted for the gospel. The cross is the sign of victory, and only in that sign will we conquer.

4. THE SOCIAL MISSION. There is another thing we are learning in these days that the church must not neglect, if Christianity is to vitalize and conquer the world. There can be no doubt about the absolute necessity of individual regeneration. Society can never rise higher than the social units of which it is composed. We can never have a sanitary world so long as the sources of life in the individual heart remain uncleansed and foul. Any effort, therefore, to save the world, that overlooks or neglects the salvation of the individual is doomed.

But individuals are related. No man liveth to himself. It is impossible to save the individual apart from his relations. The salvation which proposes to keep a man from being damned in the world to come, but which permits him to damn others in the world now, is a sham and a fraud and a blasphemy. Salvation, if it is of any value and power, must be all-pervasive. It must dominate all relations. After all, the Christian conception of religion is that it is the establishment and maintenance of all of life's relationships in harmony with the teachings of Christ. It insists that if a man's religion does not control the way he trades and votes as well as the way he prays, his religion is vain.

The religion that says: "Lord, Lord!" with holy accent, but cares nothing for the prisoner in jail, for the child in the factory, for the prostitute and the drunkard, for the underpaid and the underfed and the underclothed, has long since been branded as a base counterfeit.

The Christian who not only passes human need by on the other side, but who fails to lend himself to efforts to end conditions which issue in such infamies and injustices, has not yet begun to follow in the footsteps of Jesus.

And so the vitalizing and conquering power of Christianity is to be realized by the social mission of the church,—not by the social mission of the church divorcing itself from evangelism and the quest for personal conversion, any more than by personal conversion housing itself in a hermit's cell or a holy retreat and repudiating its obligations to society; but by the social mission of the church operating from personal conversion as its impregnable base, and moving out to establish here on earth and here in time the kingdom of the Son of Man.

For Christ came to found a kingdom,—not just to take serene and satisfied souls to heaven when their frail tenements of clay de cease. He came to change society. His gospel was flung out on the world in an economic revolution, and while He said little about civic rights because it was a day when there were none for the common people, He enunciated principles which, as they are practiced, revolutionize the world.

The New Jerusalem is not a residential center for departed spirits. It is the holy city coming down from God out of heaven. It is a state of society in which the common average life is developed along the measures of Jesus, and where life is related in harmony with His teachings.

These are the four great lines along which Christianity moves to victory: An open Bible in the language of the people; an open altar where every man may come immediately into God's Presence, and unashamed and unhindered, boldly make known his requests and find grace to help in every time of need; Calvary and the saving power of Him Who hung there on the cross and lifted a nail-scarred hand to tear away the veil which human fears had woven across the face of God; and the kingdom, society redeemed, all kinds of slaveries, industrial, political, social, and religious, ended, and the age of fraternity ushered in when "man to man the world o'er shall brothers be—."

The Bible, the mercy seat, the cross, the human brotherhood,—these are the dynamic forces by which Christianity operates in the world, and their progress can no more be checked than a sunrise; and where they are in control, we see the resurrection and the life!

CHAPTER XI

THE HERO OF THE TWENTIETH CENTURY

THE DYNAMIC of missions manifests itself in the personality of Jesus of Nazareth. A book like *The Christ of the Indian Road* literally vibrates with this thought. The people of non-Christian lands write a question-mark after Christian civilization. They are not greatly impressed with the practices of Christian nations. They criticize the Christians and the church and even the Bible, but Jesus of Nazareth is their hero.

He is the hero of the modern world and the hope of the future. Jesus is the most magnetic figure before mankind today. No name casts such a spell as His. No figure in human history has ever had such drawing power.

On the last page of the Bible, in the closing chapter of Revelation, in almost the last verse, Jesus is reported as saying:

The Morning Star "I am the root and the offspring of David, and the bright and morning star."³⁹

This is Christ's final statement, made after His ascension to glory. It covers the past and claims the future. Jesus is the root and offspring of David. He is the consummation of history, the fulfillment of prophesy, the realization of all that has gone before. But He is more than the historic Christ. He is still the prophetic Christ. He is "the morning star." He is the continuation, as well as the consummation, of history. He is the hope of all that is to be, as well as the goal of all that has been.

³⁹Rev. 22:16.

Jesus is the morning star of the future world. He is the forerunner of dawn and day. In His program the future always means something better. There is no retrogression nor decline with Him. Jesus breaks up the darkness. He terminates the night. He ends the gloom of ignorance, wrong, cruelty, bloodshed, injustice. He scatters the shadows of superstition. He banishes the clouds of trouble and despair. He makes it day. He is the harbinger of morning to a night-wrapt world.

It is a long time since the claim was made—nearly two thousand years. It is long enough to test its truth and discover whether there is anything in Jesus as a day-bringer. As we look about us, we must admit that the world is still in shadows. Poverty, crime, disease, famine, pestilence, oppression, sin, still stalk the earth. Has Christ failed? No one will say He has.

It is wonder enough that He has been able to keep Himself before the world so long. Why has He not long since been forgotten? It is a mark to marvel at that Christianity did not die a thousand years ago. Few men can keep themselves before the public twenty years, much less twenty centuries. And yet Christ has done so without trying. There has been no straining after publicity with Him. His parentage was a stigma. He belonged to the peasant class. His human father was an humble artisan. Jesus wrote nothing save a line in the sand. He organized no society. He held no office. He had few friends and most of them obscure. He went away leaving nothing but the touch of His personality on a dozen men.

Yet the earth has caught up His fame and shouted it down the centuries. Today His name is more widely proclaimed than any other. His teachings are more enthusiastically taught and more faithfully practiced than those of any master who has ever lived. The full day is not here, but it is coming. The Star does not lie. It shines and it is

not a false light. The world has never had stronger faith in the Morning Star than now.

Jesus is the world's hero. Nations have lesser heroes. America has Washington; Italy, Garibaldi; England, Nelson; Germany, Bismarck; France, Napoleon; Scotland, Bruce; Holland, William of Orange; Sweden, Gustavus Adolphus; but these are not world heroes. No nation's celebrity is another nation's hero. Christ's greatness is not national, but racial. He is the tallest figure on the world's skyline, the only figure who can qualify for world leadership.

Never was this more evident. If Jesus could stand eighteen hundred years and more ago, at the gates of the future, and say: "I am the morning star," much more can He do it now. He is still the Morning Star of the coming civilization, the hero of the twentieth century.

He has been the hero of every century. There are soundless depths in His nature. Each passing age looks into His face, listens to His voice and seems to find in Him an answer to its deepest needs. He is the matchless Leader for every movement that campaigns for a better world. Christ has been the hour's hero for every hour since the angels chanted His advent.

The standard of heroism for the twentieth century is not war. Its hero is not a warrior. Wars keep ringing the bell.

*Twentieth Century
Standard of
Heroism*

It is hard to quit building battleships and passing war measures. It is not easy to cure a war-mad world. Perhaps something may still be said for defensive war, for wars to end war, but no war is decent that is a robber's war. It is not heroic unless it is humane. Its object must be to destroy despotism and protect the weak. Its soldiers must have the mark of the cross somewhere on their battle-flag.

The standard is not commerce. Trade is puissant. But the world's hero is not a trader. Trade is not heroic save as it serves the highest interests of the race while seeking markets for its stuff. It must contribute something to national friendships, as well as add to property values. It must compute humanities as well as count profits and barter products. The twentieth century will never see anything heroic in the trader who is a sort of licensed free-booter.

Notwithstanding His place in the limelight, the hero of the twentieth century is not a scientist. There is plenty for Him to do. He must do it, not to satisfy curiosity, not simply to add to the sum-total of human knowledge. The scientist must use hammer and scalpel and microscope, not to glorify his craft, but to enrich human living, to add to human resources, to alleviate and solace pain, to widen the doors of world opportunity.

Neither is the figure the twentieth century places in its hall of fame a statesman. It is not a law-maker. Law is a great word in civilization, and the law-maker that does his work well has earned the gratitude of his age. But we have come to the place where there is no lustre on statesmanship save as it contributes to the spirit of good-will. Our legislation must be of such a kind as to make for a friendly world. It must bless humanity.

The hero of the twentieth century is not a priest. He is not a man who would show you how to win the favor of the Deity, how to save your soul in a world to come, how to worship God in good form. The twentieth century is interested in a religious leader, not in proportion to his theological attainments or his liturgical acquirements. It values him not for his creed or his orders, his rubrics or his altar, but in proportion to the measure in which he incarnates the Spirit of Him Who "came not to be minis-

tered unto, but to minister, and to give his life a ransom for many.”⁴⁰

What is all this but saying that the hero for the twentieth century must be a man with a passion for humanity? He must be interested in people because they are people, not because of their color, race, or culture; not because they will make good soldiers or scholars or craftsmen or citizens. He must be interested in them because they are human beings made in the image of the Great Father. He must feel the beat of the race kin and champion the life that is in need and lead those who are privileged to share with those in need.

The twentieth century is more than practical, more than philosophical. It is more interested in sociology than it is in theology. The social instinct is clamoring for recognition as never before. No solution of the race problem that ignores the social instincts will be satisfying.

And so the hero for the day in which we live must be the world's brother and help to make all men brothers. He must be the apostle of fraternity. Whatever affects any life must concern him. He must be able to create an enthusiasm for humanity, and lead on to victory in the campaign against the hordes that war on human brotherhood.

What is all this but saying that the hero of the twentieth century must be Jesus? He is the Leader with the song of Bethlehem for His battle cry. His followers are those who make "Peace on earth and good-will to men" their campaign slogan. His is the message the twentieth century is eager to hear, and those who are true to His cross are ready to "lay down their lives for the brethren."

To end the night and to bring in the day that is dawning, Jesus is "the bright and morning star."

⁴⁰Matt. 20:28.

Jesus is the world's hero today not because of the moral grandeur of His character. He has this, of course, and no

Jesus Is life is heroic that lacks it. There is a moral
Humanity's grandeur in the founders of other religions,
Hero not to compare with that of Jesus, to be
 sure, but enough to challenge admiration.

The ethics of Buddha pale before the moral grandeur of Jesus. And so with every other figure that has posed before the consciences of men; but more is needed.

The originality and majesty of His teachings will not suffice. He had this, too, and no leader can capture the enthusiasm of the world without it. Confucius was great enough to become the prophet of China, but he could never become the prophet of humanity. The man whose creed has made China a backward nation and changed, with its worship of ancestors, its rich domain into a vast graveyard, could never stand beside the Man of Galilee.

There is something more in the spell Christ casts over each succeeding age and all types and classes of mankind than the universality of His nature and His marvelous gifts of adaptation. It is not merely that all who find Him find themselves in Him. He has this, to be sure, and it is one of the marks of His divinity. But He has more.

Christ is the hero of the twentieth century because of His undying passion for humanity. He called Himself "son of man." In every act and teaching and longing from Bethlehem to Calvary He was identifying Himself with the race. He was the most human life our world has known. He carried the world in His heart. He is the divinity of love, of good-will. He wages war on ill-will, on all that foment hate or leads man to prey on his brothers.

The angels in the song of the advent hailed, not a warrior or a trader or a priest or a prophet or a king, but a friend of man. When we think of Jesus, that is what we

see. We behold Him standing by the sea, feeding the hungry multitude, walking on the waters, saying to scared disciples: "Fear not"; writing in the sand while a fallen woman waits for her sentence and sending her away with no sentence but a song in her soul; stopping in the street of Jericho to open the blind eyes of a beggar; stopping in Jericho's street again to open the blind soul of a money king; standing in the grey dawn by Galilee and saying to the man who had denied Him: "Do you love me?"; hanging on the cross and says to a penitent thief: "Come and go to heaven with me."

Was there ever such a friend? He was the evangelist of brotherly love. The theologians of His day ridiculed Him; the ecclesiastics of His day condemned Him; but the common people of His day were wild about Him.

It is thus that He wants to be known. He was ever stressing His interest in humanity. His ambition seems to have been, not to show how much of a God He was, but how much of a man. This, after all, is the meaning of the incarnation. It is God-hood reaching for a way to express its concern for people.

For this Jesus "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."⁴¹

Jesus came to share the lot of real people. It was something to Him that they had burdens, and He is not satisfied until their burdens are lifted, their wrongs righted and conditions changed.

This is the Christ for today, no relic of a theological mummy crypt, no memory of a by-gone age, no psalm

⁴¹Phil. 2:6-8.

of a cathedraled past, but a matchless and glorious leader for the storm-stressed present.

Christ's program is the campaign of good-will. This is the commodity the world needs most today. Jesus' scheme to make a better world is to make

*Christ's Program
for the Twentieth
Century* people so human they will no longer be inhuman. He is the great peace-maker. His religion is love. What people need is not air, coal, clothes, checks, but good-will. When good-will has the right of way in all human relations, the gospel will have gone far toward its objective.

Christ's plan for creating good-will is the same it has always been. His method for the twentieth century is the same as His method for the first century. It is to cure sin. That is the dark fact back of everything else. It is not the rags that rot, the want that starves, the hate that curses, the vice that stains, but the sin that damns. The remedy for a bankrupt world is not so many cubic feet of air, so many yards of woollen cloth, so many barrels of flour, but the cleansing blood of Him Who can make the guilt-stained soul whiter than snow.

Men may not always acknowledge Him, they may not always serve and worship Him, but they cannot despise what He stands for. While His name is not always shouted in the thick of the struggle, His battle cry is shouted, and the thing Jesus seeks after all is the thing woe-bested humanity is fighting for and dying for on every battlefield.

In our industrial conflicts, it is more than wages men seek. It is more even than justice. It is the handclasp of a brother. In the councils of nations, it is more than power that is sought. It is more than commercial supremacy. It is that which will give to every nation a place in the sun.

Above greed and violence a mightier presence reigns which says that nothing is right that is not human. The only hope of relief is in the direction of Jesus. The hero of the strike is not the scab nor the labor unionist nor money bags yielding a concession that has been bled out by the threat of death. The hero of every clash between labor and capital is He Who dictates the Golden Rule as the only terms on which warring men can settle their disputes and be friends.

Jesus is the hero of the world today. Men may say harsh things about all the rest, but no one who knows Jesus has anything but cheers for Him. What a change from the hour when they shouted: "Crucify Him!"

This is what Christianity has to offer a bankrupt world. This is what the missionary goes to give to the people who sit in darkness and the shadow of death—the Morning Star.

Any religion with such an asset is dynamic. It is irresistible. Jesus does not need to be defended. He needs only to be proclaimed.

CHAPTER XII

THE CREED TO CONQUER THE WORLD

ONE HEARS MUCH nowadays about creeds that is uncomplimentary. It is a common thing to hear the man on the street, and not infrequently the man in the pew, say: "I do not believe in creeds." It is usually said with the air of finality, as if the declaration ended the matter. One rather vigorous Christian denomination makes the chief article of its creed hostility to all creeds.

No doubt creeds have been abused. Creed subscription has sometimes been made a substitute for religion. A creed that is merely an effort to preserve and perpetuate a sectarian interpretation of religion has little in its favor. A creed that is made up of dogmas out of which all the life-giving juice has been squeezed is ready for the graveyard. A creed that shouts for truths which clamor to be preserved, but which cannot preserve, is not a creed that will ever shout for victory.

Nevertheless, a little reflection is all that is needed to see that much of this hostility to the creedal idea is foolish. For one's creed is simply his credo. It is what he believes; and it is as easy to think of a sun without heat and light as religion without belief. He who says he does not believe in creeds is merely affirming a creed of negation.

A creed to be worth anything must be positive. It must have bones. It must be able to keep its shape. It must be something more than an effort to avoid everything to which anyone objects; for that is to find something that nobody wants. A compromise creed can never be a conquering creed.

Perhaps creeds have fallen into disrepute because they have overdone an effort to make Christianity a theological religion. Jesus certainly did not place a system of theology in the hands of His disciples and say: "Get people to accept this and they shall be saved." On the other hand, He did definitely include teaching in the great commission. The missionary is to disciple the nations. He is to teach them to observe all things Christ had commanded. This means that the doctrines of religion are its facts, and creeds are not to be held but done.

Christ's teachings are axiomatic. The great thing is not to prove them but to know them. Once known, they will prove themselves.

The creed, therefore, that is to get itself done, that is to translate itself into conduct and life, that needs not to be proved but proclaimed, the creed that preaches itself, is a conquering creed.

The truths of the gospel are in a class by themselves. They possess the power to change character. It is not necessary to prove they are inspired, for they inspire. "Ye shall know the truth, and the truth shall make you free." The truths Christ taught, therefore, are not only axiomatic, they are dynamic.

And yet Christianity carries us further even than this. Its truths are not only self-evident and life-giving, they are also incarnate. Jesus is the gospel. He is all He taught. He asks men to receive Him, declaring that He is the way, the truth, and the life; and He sounds the sum and substance of the creed that is to conquer the world when He says: "And I, if I be lifted up from the earth, will draw all men unto myself." ⁴²

⁴²John 12:32.

What kind of a creed must the creed that conquers the world be? What must it be in its scope, in its character, and in its essence?

*The Conquering
Creed*

1. IN ITS SCOPE. It must be accessible to all. It must be within reach, where all mankind can get it and comply with its conditions. A creed that is accessible only to the clergy will fail. It must embody that which is level to all classes, high and low, happy and wretched. It must be like the spring by the roadside that gives to all who will drink of its crystal waters, filling their cup to the brim and bidding them come again.

It must be comprehensible to all. It must be phrased in the language of the people and free of technicalities. It must be within the mental grasp of the illiterates as well as of the learned. A religion that can be grasped only by theological experts is not likely to make much headway on the mission field or anywhere else.

It must be adaptable. It must work. It must fit the case. It must reach the disease. A creed may be profound but if it fails to reach the spiritual needs of a lost world, or if it fits people of one class and not those of another, it can never operate in the field that is the world or become a religion for the multitude that no man can number.

2. IN ITS CHARACTER. It must be experimental rather than dogmatic. Dogmas are not power. They keep,—so does a mummy. The difference between a dogma and a doctrine is the difference between the body of a man who is alive and of one who is dead. Both have the form and features and organs and appearance. The difference is the corpse lacks life. One may subscribe to the dogma of the Trinity; he must experience the doctrine of the Trinity. He may accept the dogma of the atonement, but he must experi-

ence the doctrine and be able to say: "I have been crucified with Christ."⁴⁸

It must be convincing rather than controversial. It is not enough to denounce and expose error. Another lie will soon bob up. The supply is unlimited. Controversy may be valiant but often amounts to little more than a display of bad temper. The best way to drive out the darkness is to let in the light. The best way to refute error is to proclaim truth. Service is the only salesmanship. The best way to destroy a false religion is to put something better in its place.

It must be dynamic rather than repressive. A religion of negations may do well enough for life in its infancy, but as we progress something more than repression is needed.

The creed that conquers must uplift. It must make the world better, stronger, happier. It must enlarge and enrich life. It must give wings instead of weights. Its saints must dwell on the delectable mountain rather than in the anchorite's cell.

It must be attractive rather than compulsory. Law has been tried and has failed. The world will never be saved by force. Sinai failed to give the world-conquering creed because people must not only be made to do right, they must want to do right. You have not changed a thief's character when you have locked him behind bars and bolts. David said: "Thy gentleness hath made me great."

3. IN ITS ESSENCE. It must embody that which has permanent value. It must offer a religion that will bear transportation, that can survive a change of climate, that is not affected by language or temperament. It must be able to breathe in any atmosphere. It must be worth as much at the north pole as at the equator, and have as much vitality

⁴⁸Gal. 2:20.

in a slum as in a palace. It must embody that which is of greatest value. Its value must be such that the world will at once recognize it, anywhere and under any conditions; for if a better should offer, men will sooner or later discard the good for the better and the better for the best.

Such are the characteristics needed by the creed that would conquer the world. If Christianity is to realize Christ's dream of conquest, if it is to win the lost world to God, if it is to go into all the earth and make disciples of all nations and tongues and kindreds and tribes, it must be able to present to them such a creed.

In its scope, it must be accessible to all, comprehensible by all, and adaptable to all. In its character, it must be experimental rather than dogmatic, convincing rather than controversial, dynamic rather than repressive, and attractive rather than compulsory. In its essence, it must embody that which has permanent value, that which is of greatest value. No religion that lacks these characteristics can ever hope to be the universal religion, and any religion that possesses these characteristics is clothed with conquering power and throws out on human life the motives which stir to heroic deeds.

Where and how can such a creed ever be framed? Where is the church council that has ever met, or that will ever meet, from which may come such a symbol? The Westminster divines labored long and prayerfully and gave Christendom a great confession, but its friends will hardly claim for it all that has been suggested here. The same is true of other historic creeds and confessions. They are orthodox, profound, scholarly, but they were reached by compromise, elimination, controversy. They are more or less sectional, sectarian, national, provincial. They have succeeded in mustering large constituencies, but they have also encountered, even among Christ's followers, serious and stubborn dissent. There is no evidence that they will

do better before pagan and heathen audiences than they have done before Christian.

And so the so-called "creeds of Christendom" fall short of what is needed. The missionaries need something more than the Westminster Confession of Faith and the Larger and Shorter Catechisms, something more than the Augsburg Confession and the Canons of the Synod of Dort, something more than the Thirty-nine Articles, something more than the Apostles' Creed, when they go to win China and India for Christ.

The church creeds fail because their scope is limited. They were framed for a particular communion, to circulate among a certain class and appeal to people of certain racial inheritance and traditions. Even the theologians cannot agree. Put the Arminian in a Calvinistic creed and he finds himself in a strait-jacket. Put the Calvinist in an Arminian creed and he feels his clothes lack something. Put the heathen in our Dutch and English and German confessionals and they are like David in Saul's armor.

Some day the Chinese will make their own Confession of Faith. Why not? They have as much right to do so as the English and the Dutch and the Scotch. When they do it, they will probably do it quite as well as these other nationals, and in doing it will likely make a valuable contribution to the sum total of Christian experience. But before the Chinese Christians make their creed, they must come under the spell of the creed that conquers the world.

The church creeds fail to measure up in their character. They are dogmatic. Their demand is that their constituents subscribe or anathema. They are controversial, and were forged out of heated and prolonged debate. They are repressive and seek to shut the mind to certain fixed

statements. They are compulsory and behind them is the fiat of Pope or Presbytery.

These doctrinal symbols also fail to function as a conquering creed in their essence. How much they lack permanence is a matter of history. The truths with which they concern themselves are timeless, but their interpretations of these truths come and go. How much are they read today, even by those who subscribe to their dogmas or contend earnestly for their doxy? Their values are a variable quantity. Who but feels they might be improved, for the idea of God grows?

Nevertheless these church creeds are of value and have served a great day. Some still serve. They are splendid survivals of an age that was perhaps more theological than evangelistic, more controversial than missionary. They were necessary, no doubt, in the evolution of Christian doctrine and practice; but they do not place in the hands of the church that which will conquer the world. They are hardly the equipment that is needed in the campaign that is to make Christians rather than churchmen, that is to draw men to Christ rather than to a system or an organization.

It is the Christ Who said: "If I be lifted up from the earth, I will draw all men unto me." It is the Christ Who is the gospel, Who is Christianity, Who is all that He said and did and has and was. It is all this incarnated in the personality of Jesus. It is a creed enshrined in a life.

It is not Christ the teacher, although His words were wonderful and He spoke as man never spoke.

It is not Christ the miracle-worker, although He had all power and wrought like a God.

It was not Christ the Holy One, although His life was perfect. He was tempted in all points like as we are, yet without sin.

It is Christ in all of these and more. It is Christ on the cross, crucified, in the glory of His passion. "This he said, signifying by what manner of death he should die."⁴⁴ It was divine love in the tragedy on Calvary.

As we stand at Calvary and listen, it is not dogmas, customs, ordinances, rites, that capture our attention, but a divine life in a sublime passion for the lost. You may call it atonement, crucifixion, expiation, martyrdom, — what matters the name? All language cannot hold the thought. Gold does not change with the label; and Christ's work on Calvary is the same, no matter what the doctors may call it. That throb of divine passion for the lost is the creed that conquers, that captures, that draws. Someone has said there are only two books, love and religion. Both meet, in all their chapters, at the cross.

It is accessible. Whosoever will may come. It is comprehensible. A wayfaring man, though a fool, need not err therein. It is adaptable. It fits all needs. Christ is the desire of nations.

It is experimental. Christ came that we might have life and that we might have it more abundantly.

It is convincing. To see Him is to cry: "My Lord and my God!"

It is dynamic. "Now are we the sons of God, and it doth not yet appear what we shall be."

It is attractive. He is the chiefest among ten thousand and the One altogether lovely.

In its essence this creed incarnated in the crucified Christ offers values that are permanent and best. He gave Himself. Greater love hath no man than this. Disinterested

⁴⁴John 12:33.

self-sacrifice does not have to prove itself, does not need to argue its claims. What life but bows in its royal presence? It makes us better. It transforms us into the likeness of that we behold. It does not change with sky and climate and age. It is the same in all lands, and under all skies, the sublimest, divinest thing this world knows anything about.

The love of Calvary is the one thing to which we unconditionally surrender. There is nothing heavenlier on earth than life showing love by sacrifice. If your dog suffers for you, he is your friend. If your mother suffers for you, she is more than friend. When your God suffers for you, you surrender. Resistance is over. Love has its way. "Galilean, thou hast conquered." The dogmas fail, the churches fail, the Christians fail, even the Bible ceases to cast a spell, but when Christ is lifted up from the earth, he draws all men unto Him.

This is Christianity's great dynamic. This is the reason infidelity cannot last and sin must lose its charm. This is why the missionary cause cannot fail.

The Uplifted Christ From Paul's day to ours, he who goes to carry the message carries with him the creed that will conquer the world.

We discuss again and again how to church the unchurched, how to reach the unreached. Efforts are made to draw them with the sermon, the music, the service. We go after them with all sorts of devices. There is but one solution to the problem. It is the solution Christ gave nearly two thousand years ago when He said: "And I, if I be lifted up from the earth, will draw all men unto myself."⁴⁵

⁴⁵John 12:32.

In the landscape of the church, there must be one hill-top higher than all others. It is the hill crowned with a cross, and on the cross the Christ. The missionary movement must incarnate the Spirit of Calvary. It must breathe the atmosphere of the crucifixion. When missions cease to be animated by the cross, conquest has become a lost art.

No movement that lacks sacrifice can reveal Christ to men, and the business of the church is to reveal Him. It is to do what that wooden tree on the rugged hill did long ago. It is to lift Him up. He is lifted up when life is laid down. There is no other way. "This he said signifying by what manner of death he should die." ⁴⁶

⁴⁶John 12:33.

v

The Challenge

The Challenge



THE missionary challenge is threefold. It is a challenge of the church to a bankrupt world, a challenge of Christianity to the warring races, and a challenge of Christ to all other religious leaders and teachers and founders and faiths.

The challenge of the church to the bankrupt world is that the church can make the bankrupt world solvent. It can create permanent values. It can make life livable and furnish human effort with an adequate objective. The church can build the new world.

The challenge of Christianity to the warring races is that it can unify mankind. It has the message which, when sincerely accepted and faithfully practiced, will end war. It can build human brotherhood and create a friendly world. Christianity can establish international harmony and produce a civilization that places "above all nations, humanity."

The challenge of Christ to all other religious founders and faiths is that He and He alone can pioneer the way to God. His religion is the only religion with a cure for sin. Christ is the only Savior. He is not one of many religious leaders. He is not merely the best of them all. He is the only One with a religion that has a gospel, and there is no way into communion with God except through Him.

These are tremendous claims. If they can be made good, Christian missions will have succeeded. These are the issues, and on them the new missionary propaganda must be built. They make plain the fact that the missionary enterprise, so far from being over, is just beginning; so far from lacking incentive, was never so richly endowed for human welfare.

CHAPTER XIII

CAN THE CHURCH BUILD THE NEW WORLD?

ONE DAY ANDREW AND PHILIP came with some Greeks who wanted to see Jesus, and Jesus began to speak to them, and as they listened, they saw Him. Among other things He said to the Greeks was this sentence which has in it enough to change a world: "Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die, it beareth much fruit."⁴⁷

By death He did not mean stagnation nor extinction nor oblivion. He meant surrender and sacrifice and service, and the immortality which builds these graces into a glory that is fadeless and into a life that is eternal.

It is Nature's law. Not a blade of grass leaps from the sod in the springtime but must first obey this law. Not a flower lifts its face toward the sun but does it from a grave. Not a harvest field billows from green to gold across the wide plain but marches over places where slain life sleeps. Not a tree stands up in the forest, not a vine climbs a wall or wraps its tendrils around a trellis but started on the way by kissing the face of death. It is Nature's law and its application is as wide as God's world.

It is also the law of grace. Jesus lifts it from the flower garden and the farm fields, from the forests and the meadows, and enacts it into the code of the spirit. It is one of the natural laws of the spiritual world. It reveals the soul's trail to fellowship with God. No man can find life without tasting death, can achieve victory without experiencing surrender. Humiliation precedes exaltation.

⁴⁷John 12:24.

The cross anticipates the crown. Self-effacement must supplant self-glorification. Death must build the road for life.

This means that service is a bigger thing than salvation, that salvation is a by-product of service, that the business of a Christian is not so much to get to heaven as to do the will of God. It was this Paul meant when he said: "I could wish myself accursed for my brethren." The salvation which would take him to heaven and leave his brethren in hell could never satisfy him. He would rather go to hell himself than have his people there.

Christ indicts the cloister idea of sainthood which substitutes a spiritual boudoir for a street of service, and self-repression and repose for sacrificial suffering. Christ sought the sepulchre, not as a couch of repose, not as an escape from the world, but as a place from which He could rise into life, into a new ministry of undying service and ceaseless intercession for mankind. He who would know God must efface himself, must first kiss the brow of death.

It is the law with which the world's Redeemer Himself complied. Jesus never asks men to do what He has not done. He was a great preacher but His singularity consists in that He practiced all He preached. He preached death and He died. He talked of the cross and lived in its shadow and stumbled down the weary road with the rude timbers cutting into His tired flesh. He climbed the hill to where the gaunt arms of the cross waited to claim Him as their victim. Christ had His Calvary and so He can preach it. He effaced Himself there in the garden where He said: "Not my will." He endured a loneliness that forced from His lips the cry: "My God, why hast thou forsaken me?" He was wrapt in the bands of death and laid in Joseph's tomb. Jesus comes to us from a grave and so He can enact death as the law of life for His followers.

But is this all? Is it just a law? It is the law to which Christ Himself conformed. It is Nature's law and its application is as wide as God's world. It is the law for the individual Christian. If he is to enjoy fellowship with Christ, he must experience something of what Paul meant when he said: "I die daily." But is this all?

Is it not also the law for the church? If it be true that a grain of wheat must die before it can live, that a Christian must think more of service than of getting saved, that even Christ spared not Himself, but sought a cross rather than a crown, are we to conclude that His church may repudiate all this for itself and imagine that it can win without dying?

The Law for the Church

Is there one law for the individual Christian and another law when these individual Christians are gathered together into one organization? Are there obligations which are binding in a personal way, but from which we are immune in an ecclesiastical way? While it was a holy thing for Paul to say: "I could wish myself accursed for my brethren," would it be an impious thing for the church to wish itself accursed for the sake of humanity? Is the salvation of the church more important than the work it was sent to do? While Christ says to the individual Christian: "You must die if you would live," are we to conclude that the church is so holy, so glorious, so self-sufficient that He would never suggest to it that it would be best to die in order to live?

Is it not possible for Christ's followers to be hypnotized into the strange belief that the business of Christianity is to save the church? That when the church is prosperous, when its statistics are fat and its pews filled, Calvary has scored and the pale Sufferer Who hung there, Whose face was marred with anguish and Whose heart was broken

by the agony of His atonement, at last has seen of the travail of His soul and is satisfied? Is a state immune from an ethical standard that is binding on the individual citizens of that state? Is a church immune from a standard of service that is binding on the individual members of that church? Is there one law for church members and another for the church composed of those members? Is the private Christian to serve by ministering, but is the church to serve by being ministered unto?

There are two conceptions of the church. There are good people who worship the church. They say their prayers to an organization. They think piety is ecclesiastical. Their attitude to social problems is not what the church should do to solve these problems, but how the problems can be made to contribute to the growth and prosperity of the church.

Their opinion of any proposed change in ecclesiastical machinery or method or belief is determined by what they feel will be its effect on the church. They are out to save the church, and when the church is prosperous, society should be satisfied. Such people are jealous of precedents, devoted to traditions, fond of statistics, and bound by dogmas. Since their devotion to the church is so acute, they feel their loyalty to the Lord should not be called in question.

There are others who look upon the church as an organization for work and worship. Its value is determined by its efficiency. Its business is to take from the dying hands of the crucified Redeemer the cause for which He gave His life and carry on. This it is to do with His spirit, and with His disregard of personal safety and comfort. Its glory is not in what it gets, but in what it gives; not in the cathedrals it builds, but in the sacrifices it makes; not in the systems it defends, but in the truths it proclaims, in the service it renders.

This second conception of the church regards it, not as the end of Christianity, but merely as a means to the end. If it is doing anything that stands in its way as a means to the end, it must stop doing it. If it has anything that stands in the way, it must give it up. If it believes anything that stands in the way, it must cancel this from its creed. If it is anything that hinders its service, it must change and become what it needs to be. It must view its orders and tenets, its properties and practices in the light of its mission.

It must never forget that the law of its life takes it to Calvary; not just to the historic or theological Calvary to sing a hymn and say a prayer, and then go away to feed its pride with the thoughts of power and peace. It is to go to the Calvary of experience, where it lays down its life, where it gets itself crucified, where it has nails and a spear and thorns. It must quit counting statistics and enter into the agony of intercession sufficiently to have the right to say: "I have been crucified with Christ."⁴⁸

It is this kind of a church the Savior seems to have had in mind. It is such a church the bankrupt world needs and clamors for today. It is this kind of a church men will seek from the ends of the earth. They will know that such a church thinks more of their welfare than of its own success, and that it seeks them not to use them but to serve them and to teach them how to serve.

The old world is in ruins. The World War did more than shoot up a section. It shattered traditions. It kicked out despotic dynasties that for generations had tried to fetter free thought. It made a scrap-heap of systems founded on privilege and caste. It left without a shred of credit or value many of

*The New World Waiting
to Be Buildded*

⁴⁸Gal. 2:20.

the things in which the old order had invested its assets for time and eternity.

Much that made the old social order has been shot to pieces. Some, tenacious of old ways, crawl back amid the ruins, but the world can never live there again. In politics, the old doctrine of national isolation and selfishness has been shattered. Those who fight the idea enshrined in the League of Nations are trying to turn the hands on the dial plate backward. Over the portal of the State House of every decent nation the world of tomorrow is pronouncing, not trade, but service, must direct the statesmanship of the future. In business the old principle of competition is discredited and commercial life confronts co-operation as an economic and industrial necessity. In religion secularism has lost its defenders, and even denominationalism its arguments. If the church is to get an audience today, it must go in the spirit of Him Who said: "A new commandment I give unto you, that ye love one another."⁴⁹

A new world is waiting to be built, and it must be a world of brotherhood. The smash-up of old values, the overthrow of the old order, the fresh rents made in the garments of humanity, the breakdown of old restraints, the license that always riots in the wake of war, and the insecurities and fears always present in a bankrupt world must be mended. Wounds must be healed, sorrow comforted, and alienations reconciled.

On the ruins of the old order human life must build a house to dwell in where the people, free from fear, free from the menace of war, solicitous for each other's welfare and seeking one another's happiness, shall translate the Golden Rule into the daily practice of all earthly relations.

⁴⁹John 13:34.

If the Christian church cannot build the new world, society is doomed. If the church cannot promote fraternity and foster brotherhood, is there anything this side of heaven that can? If the church, with the gospel of the crucified Redeemer, Who loved the world enough to die for it, cannot lead a crusade against dishonesty and greed in politics, against selfishness and the worship of Mammon in business, against bigotry and intolerance in religion, then love has none left to follow its white flag against the foes of hope.

*Can the Church
Build the
New World?*

If the church cannot teach men how to acquire self-mastery, how to be free without being arrogant, how to possess privileges without depriving others of their rights, how to find in service and sacrifice the road to God, then the church has professed with no hope of performance. It is an empty boaster. Its message is the empty wind, and its right to lead is lost forever. If the church cannot build a new world, it cannot do what it was created to do, for it exists not to write insurance against disaster beyond the grave, but to establish a kingdom of good-will on earth, and fill time as well as eternity with righteousness and peace.

If the church cannot build the new world, it has come to the hour of its supreme opportunity only to fail, only to break down and show that for two thousand years men have staked their hope on a counterfeit. No such challenge has summoned the church since Calvary. No such opportunity has faced it since Christ called it into being. Can it be possible the church will fail?

Amid the war-shot ruins of the cathedral in Soissons, the one thing that survived was a painting of the Great Supper. I saw it there in the months following the signing of the Armistice. It seemed to be a mute testimony to the permanence of spiritual values.

So amid the ruins of a world shot to pieces by sin and hate and fear, calm and serene remains the power of Christ to make men free and to build life heavenward. This power the church may still command.

But to do so, the church itself must come under the spell of this power. If the church is to build the new world, it must in some things become a new church.

The church does not need a new message. It may still say with Paul: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."⁵⁰ The gospel does not need to be defended. It only needs to be proclaimed to be lived. It has lost none of its saving power, none of its winsomeness, none of its resistless magnetism. Sectarianism, dry dogmatism, may face empty seats, but give them Christ and the pews will fill. He is still the chiefest among ten thousand, and the One altogether lovely. There is no religion for this world, or any world, but His religion of service and sacrifice.

There are, however, some things the church must do for itself if it is to build the new world.

It must break with discredited and wornout, lifeless traditions. If the ship that has its cargo and steam up and all ready to go is ever to reach its destined port, it must cast off. It must slip the cable that ties it to the shoreline. So with the church. It is tied up to some things that hold it back. It must cast off if it is to move out.

It is easy to mistake traditions for principles, but nothing is a principle that is powerless. Principles are eternally dynamic. If your theory of the church and state cannot lift society, cast it off. It is not a principle. It is a tradition and the quicker it gets buried the better.

⁵⁰Rom. 1:16.

The church must be emancipated from dogmatism and intolerance. Do not misunderstand. This is no plea for a colorless creed. It is a protest against mistaking crotchets for convictions, against placing the distinctive features of denominationalism in the same class with the fundamentals of Christianity. It is an objection to making a sacrament or a rite or a creed or anything but love and life a condition of fellowship.

The church must be united. If it is to unify society, it must start with its own divisions. Of course, it can continue to nurse its denominational proclivities, and be satisfied if one street in the Holy City remains orthodox, but that spirit will never reach the world field nor build the kingdom.

To do these things, the church must forget itself. If it is to inoculate the world with its life, it must die daily. It must be willing to decrease that Christ may increase, to die that society may live, to be lost that the world may be saved.

Is not this what the physicians are doing every day in the practice of their great profession? They imperil physical life in the effort to save physical life. Shall those who seek to heal the soul repudiate a similar risk? Shall those who would heal the soul show less devotion than those who heal the body? As John talked of heaven, he said: "I saw no temple therein." He seems to say heaven will not have a church. It will not be needed. It will have done its work so well in building the new world that it has put itself out of business. It has laid down its life for the kingdom.

The church is set to perform a task whose success means its own extinction. Can the church forget itself? Can it do what Christ did on the cross when He forgot Himself to save a penitent thief? If the church can do this, it can build the new world.

CHAPTER XIV

THE INTOLERANT CHRIST

THE CROWNING CHALLENGE of Christian missions is that of Christ Himself to the founders and leaders of all other religions. It is the declaration that in Him and in Him alone is man to find the way to God. It is the claim that Christ is a Savior and the only Savior, and that His gospel is the only religion with a cure for sin.

It is this astounding claim which Christ makes to Thomas, there in the upper room on the last night, when He says: "I am the way and the truth and the life; no one cometh unto the Father but by me." This is an amazing statement. What shall be done with it? Is it to be challenged or accepted? Is it true or false?

There are those who say that one religion is as good as another, provided the people who hold it are sincere in their belief. They remind us that the religion which a certain nation has is the religion under which the institutions and ideals of that nation have developed and is therefore the very best religion for that nation.

Confucianism is the religion under which the institutions and ideals of China have developed, and is therefore the very best religion for the Chinese. Buddhism is the religion under which the institutions and ideals of India have developed. Buddhism is therefore the best religion for the people of India. Mohammedanism is the religion under which the institutions and ideals of Turkey have developed and consequently is the best religion for the Turk. Christianity is the religion under which the institutions and ideals of Europe and America have developed and is the best of all religions for Americans and Europeans.

Hence such people go a step further and ask: Why try to change the religion of a country? Is not such an enterprise a work of supererogation? Is not the entire scheme of foreign missions foolish and futile, if not impertinent?

There are others who insist that it makes no difference what one believes in religion, so long as his life is right. He may be orthodox and believe in the Bible and the Deity of Christ. He may be heterodox and reject the Bible and the Deity of Christ. He may have no deity at all. He may be an agnostic or even an atheist. But what difference does it make so long as his private life is clean, his personal character above reproach, his business dealings straight, and he himself satisfied?

This is what they say. How does it square with what Christ says? He says: "I am the way and the truth and the life; no one cometh unto the Father but by me."⁵¹ Can one accept Christ's statement as true and say that one religion is as good as another, provided the people who hold it are sincere in their belief; that it makes no difference what one believes in religion so long as his life is right? Is one way as good as any other way? Is one truth as good as any other truth? Is one life as good as any other life? If not, who is right, Christ or the crowd?

What shall we say of the intolerance of Jesus? He is undoubtedly that. He claims the whole stage. His assumption of virtue and power fills us with amazement. Think of any other man saying what He says. Suppose some reputable minister were to stand in his pulpit some Sunday morning and claim for himself what Christ claims for Himself. His congregation would conclude the preacher had gone crazy. Suppose the greatest

*The Intolerance
of Jesus*

⁵¹John 14:6.

living preacher in America or the world were to say it? The people would stop their ears and rush disgusted from the church crying "Blasphemy!"

Suppose John Wesley or John Calvin or John Knox were to say it. Suppose Savonarola or Martin Luther or Thomas á Kempis were to say it? Suppose we should hear falling from the lips of one of the old prophets or apostles, from John or Paul: "I am the way and the truth and the life; no one cometh unto the Father but by me"? It would offend us; but it does not offend us when we hear Jesus say it. It seems to fit. No man in all the annals of the race is tall enough to take these words on his lips, unless it be Jesus. Was He?

It is not a solitary claim. There are other statements as intolerant and egotistic. Listen to Jesus, as He says to His disciples: "Without me ye can do nothing." And again: "He that hath seen me hath seen the Father."⁵² And again: "I and the Father are one."⁵³ Who is it that makes these marvelous statements? He was a poor man. So far as we know, he never went to school. He was a member of a despised and subject race. He had not where to lay His head. He was hunted, despised, persecuted, forsaken. The people of His own nation turned their backs on Him.

But He says things no other man has dared to say. Hear Him again as He says: "Peace I leave with you; my peace I give unto you."⁵⁴ And again: "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."⁵⁵ No other man in all history has ever dared make such claims for himself, but quietly, confidently Jesus made them.

⁵²John 14:9.

⁵³John 10:30.

⁵⁴John 14:27.

⁵⁵John 10:28.

The strange thing is that the men to whom He said these things did not resent them. They did not stop their ears and turn away crying "Blasphemy!" They did not cry: "What folly, what absurdity, what unprecedented egotism!" They accepted what He said without question. Directly they are making as strong claims for Him as He had made for Himself. They said: "Neither is there any other name under heaven, that is given among men, wherein we must be saved."⁵⁶ And again: "He is able to save to the uttermost them that draw near unto God through him."⁵⁷ And again: "As many as received him to them gave he power to become the sons of God." And again: "He is the propitiation for our sins, and not for our sins only, but also for the whole world."⁵⁸

What shall we say about these statements? We must say this. If Jesus is not God, these claims are blasphemy. Jesus Himself is wicked. Instead of being the best man the world has known, He is the worst. He was time's most colossal impostor.

This was the position of the scribes and Pharisees. Denying the Deity of Christ, they arrested Him as a blasphemer. Claiming to forgive sin, to answer prayer, to do the things which God alone can do, Christ justly laid Himself open to their indictment. From their standpoint they were right in their opposition. Jesus was the enemy of the race. He was the foe of all that was good. There was nothing to do but put Him out of the way. If we deny Christ's Deity, we must take the same position. If He is not God, then in making the claims He did, He was a foul blasphemer, the foe of progress and a fraud.

⁵⁶Acts 4:12.

⁵⁷Heb. 7:25.

⁵⁸I John 2:2.

Was He a fraud? Was Jesus an impostor? Was He the worst of men? Was He not the best of men, the greatest, the kindest, the tenderest, the truest, the most devout and reverent? He was the friend of humanity and the guide to all that is good. If so, His egotism is not blasphemous, His intolerance was the only mood He could entertain, for Jesus was God.

The Deity of Christ shuts itself within narrow limits. Either He was God or He was not. If He was not, He was either deceived about Himself or trying to deceive others. He was either crooked or mentally unbalanced. He was neither. Therefore it need not take anyone who can think straight long to get out of the swamps of doubt and above the mists of metaphysical speculation to firm ground and clear skies in his appraisal of Jesus.

An end is given to all hesitancy on the subject when we find Christ making good His claim. He did what He claimed to do. He said to the sick of the palsy: "Take up thy bed and walk," and the man was made whole from that hour. The Son of Man has power on earth to forgive sins. He is doing it. He has been doing it through all the centuries. He is doing it before our eyes today. Men have been standing up from their sins, their defeat and despair, emancipated, in communion with God. Men have been finding their Heavenly Father on the Jesus way.

Jesus is not a blasphemous boaster. He is no make-believe Savior. His is the egotism of God. He has all power. Jesus is not a figure on the landscape of history. He is not an article in a theological creed. He is the Almighty Redeemer. To all who are lost, He is the way; to all who are in doubt, He is the truth; to all who are dead, He is the life; and no man cometh unto God but by Him.

Christianity, therefore, is pre-eminently the religion of a person, the religion of Jesus.

The Religion of a Person It is not primarily the religion of a book. It has a book that in the estimation of Christians is holy, inspired, and unspeakably precious. But there is something better than the Bible. It is the Christ of the Bible. Christ proves the Bible in a profounder sense than the Bible proves Christ.

Neither is Christianity primarily the religion of an institution. It has the church. It uses the church. But there is something greater than the church. It is Christ, the Head of the church.

Nor is Christianity primarily the religion of philanthropy, of charity, of social reforms. It produces all these. They are its fruits, its by-products. The tree, however, is greater than a single season's crop.

Christianity is not primarily the religion of civilization. It promotes and establishes civilization. It is changing the world. It is making men brothers. But the cause is greater than a fraction of its results. All these are only features of the Christian religion. They are its fringes; that which it has.

But when one asks what is Christianity, the answer is: It is the religion of a person, of the incarnate Christ. The clearest revelation of God, of His person, His will, His purpose is Jesus, the Word made flesh.

Christ is Christianity. Jesus is the gospel. He is every sermon He ever preached, every miracle He ever performed, every promise He ever made, every truth He ever revealed, every word He ever uttered, every deed He ever executed. Jesus is bigger and better than our biggest and best thoughts about Him. He is finer and fairer than our fairest and finest revelation of Him. We sometimes divide over man-made creeds.

Is Jesus God, or merely man? No doubt even the most orthodox fall far short of the glorious reality.

If so, no religion amounts to much that lacks Christ. We are on a rotten basis when we say that one religion is as good as another provided those who hold it are sincere, or it matters not what people believe so long as their lives are right. Is one doctor as good as another provided the patient sincerely believes he is? Is one tree as good as another provided it be a tree? Is a barren tree as good as one that is fruitful? No life is complete that lacks Christ. He is the world's only hope. We must get past the by-products of Christianity, past civilization and social reform, past philanthropies and churches and creeds, past the letter of the Book to the living presence in the Book, to Him Who is the way and the truth and the life.

A Christian is one in whom Christ lives. How long will it take us to learn this? How long will it take us to get beyond forms and orders and rites and vestments and ceremonies and all the machinery of religion to Him Who said: "Come unto me"? He did not say: "Come to the Book, come to the church, come to the sacraments," but: "Come to me." It is strange what crudities sectarian zeal sometimes mistakes for the religion of Jesus.

A Christian is not made. He is born. "Ye must be born again," said Jesus to Nicodemus. One is a Christian, not because of the name he bears nor the things he does, but because of the life that is in him. Life is communicated in but one way—through a person. Christian life is communicated through Christ. He is formed within us, "the hope of glory,"⁵⁹ Through Him we become "partakers of the divine nature."⁶⁰ This divinely imparted life clothes

⁵⁹Col. 1:27.

⁶⁰II Pet. 1:4.

itself with Christian character and conduct; but the tree must first have the life before it can bear the fruit.

Hence true religion is life. It is not creeds or systems or dogmas or rituals, but life. The doctrines of religion are the facts of religion. The only religion a Christian has is what he lives. "I am dead," said Paul, "and my life is hid with Christ in God."⁶¹ "And that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."⁶²

The greatest argument for Christianity is Christ, and the greatest argument for Christ is a Christian. "Ye are my witnesses," says Jesus. We know He lived because He lives; and we know He lives because He lives in us.

The trouble with some, both nations and individuals, who call themselves Christians, is that they lack the life. Christ does not live in them. They have never come to Him. They have come to a church or a creed or a rite or a ceremony, but not to Him Who is the way and the truth and the life. They observe certain ordinances, they perform certain duties, they cherish certain moods and emotions, but they are like an electric switch that has never made its contact.

These things are not without value, but it takes more than wheels to make a train go. It takes more than plush seats and nickel trimmings to carry you to your destination. There must be steam in the boiler. There must be power at the throttle.

So the life of Christ must be in the soul of a man if he is to function as a Christian. Being a Christian is living Christ. It is more than waiting and wanting to go to Him after death. One goes to Him after death because he has the life of Christ, not in order to get it. Christianity is a

⁶¹Col. 3:3.

⁶²Gal. 2:20.

religion for this world. Its business is not so much to prepare people for death as to fit them for life.

It is the life that counts; not orders, sacraments, dogmas, ceremonies, but life. And there is no life without Christ. And there is no way apart from Him. And there is no truth that leaves Him out.

Because Christ is intolerant, it does not follow that His religion is intolerant. It is catholicity itself. It recognizes all the good that exists anywhere in anyone or anything. It preaches tolerance. It inculcates charity and forbearance. It offers forgiveness. It is the religion of love.

*Christianity Not
Intolerant*

An intolerant Christ does not mean an intolerant gospel, a creed of bigotry and hate and controversy and sectarian rivalry. He is the Christ of the Golden Rule and of the Sermon on the Mount. His dream for humanity is brotherhood, and His message to the people of all races is: "Love one another."

Neither does it mean that only a few will be saved; that Christianity is a close corporation and heaven a sparsely settled zone. The gospel invitation is: "Whosoever will may come." It is race wide and age long. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."⁶³

Thus the canon of sacred Scripture closes. All bars are down, all doors ajar, all roads open. The only barriers left are those the sinner himself builds. And the promise that heartens every travel-stained penitent at the door of divine bounty is: "Him that cometh unto me, I will in no wise cast out."

⁶³Rev. 22:17.

The intolerant Christ means that Christianity is the only religion that is solvent. Every other religion is bankrupt, not because it lacks assets, but because it lacks assets sufficient to meet its liabilities. The old ethnic faiths have much that is unspeakably precious. Christianity recognizes all that is beautiful and worthwhile in any religion, but pronounces them bankrupt when it comes to meeting the spiritual needs of a bankrupt world. Bankrupt religions can never make solvent a bankrupt world.

An intolerant Christ means that there is only one Savior. There are many religious leaders, but only One Who can save, Who can bring the lost soul to God; only One Who has power on earth to forgive sin.

It means that Christianity is the only religion with a Bethlehem, a Calvary, a Gethsemane, and an Olivet; with a Leader Who was born of virgin birth, Who got Himself crucified, Who died, and Who rose from the dead; the only religion with a Savior and a cure for sin.

Only one is needed. One ship is enough to carry us across, provided it can sail the sea. One road is enough, provided it ends at the doorstep of home. One key is enough, if it can unlock the gate of heaven. One Savior is enough, if He is able to save unto the uttermost all those that come unto God through Him.

This is the challenge the Christian missionary carries wherever he goes. He flings it out without a fear. He flies his flag of hope for a lost world. And in this sign he shall conquer.

CHAPTER XV

FORWARD, MARCH!

IF ALL THAT has gone before be true, if it be half way true, what shall we say? What shall we do? What hour is God's clock striking for the Christian church?

If it be true that the field is the world, that the task is to make a bankrupt world solvent, that the vision is world friendship and Christian civilization, that the motive is a world obligation and a passion to pay a world debt by making Christ known, that the dynamic is the vital power of a religion that throbs with the conquering personality of the living Christ, and that the challenge is to build the kingdom of whose increase there shall be no end in the might and through the merit of Him Who said: "I am the way and the truth and the life; no one cometh unto the Father but by me,"⁶⁴—if all this be true, what is the attitude for the Christian church? It is enough to wake the church to heroism. It is sufficient to call it back to Calvary, to usher in a new Pentecost. The missionary call that is sounding today is enough to stir life beneath the ribs of death.

Instead of this, what do we see in the church at home? It is a church marking time, or if marching at all, marching with lame and halting and reluctant step. It is a church that is not greatly disposed to be sacrificial, and whose gifts to missions lag far behind both ability and need.

*Sagging Enthusiasm
at Home*

⁶⁴John 14:6.

It is a church whose missionary zeal is declining, whose ardor is cooling off, whose passion for souls splutters and flickers like a candle about to die in its socket, and whose campaign energy wavers and peters out like a spent force. Indeed, it is a church that is beginning to wonder whether its missionary adventure is not nearing the end. Some missionaries are being told to hunt another job. Some are asking: "Will foreign missions die with this generation?" They are talking of "a fading missionary vision."

A recent writer in the *Yale Review* says: "In 1926 the amount given to six of the major American mission boards was between six and seven million dollars less than in the peak years. Several of the largest boards who count their debt in six digits are sending out almost no new missionaries, and are holding many at home after furlough. It is significant that the number of students annually deciding to devote their lives as missionaries has fallen more than half in the past six or seven years. Just at this time, then, when Protestant missions are facing elsewhere a more serious set of problems than has confronted them for a generation, they are undercut at home by a declining support, wavering convictions, and new divisions. It is quite the most alarming situation with which they have had to deal in the century and a quarter since they became important."⁶⁵

The sag in gifts is all the more amazing when over against it is placed the rising scale of expenditures at home. It is an era of church building. On every hand costly and beautiful churches are going up. We have plenty of money for ourselves. The Protestant churches in the United States reported contributions received during 1928 amounting to \$532,368,714.80. Only \$92,325,775.47 of this large sum was devoted to benevolence, and something like a

⁶⁵Prof. K. S. Latourette.

third of the benevolence funds went to foreign missions. The church has potential wealth sufficient to finance any campaign for the kingdom. Why is it so slow to release its gifts?

During the World War there was enough patriotism in the money bags of American citizens to finance any campaign to keep the flag flying. Can it be there is not enough devotion to Christ in the money bags of American church members to finance the cross?

Add to all this the further fact that the missionary enterprise was never more successful. Christianity has demonstrated its ability to do all that it claims. The people of China and Japan no less than those in Great Britain and America have before their eyes a demonstration that Christ and His gospel must be depended upon as the one solution for their problems.

Missionaries are yielding their assent to all that is meritorious in Confucianism and Buddhism and the other ancient cults, but this, instead of discrediting Christ, only lifts Him higher and enhances Jesus as the sufficient and supreme value for a troubled and bankrupt world. Jesus is ever better than their best.

The industrial and economic disturbances which have come gradually in the West are rushing in great tidal waves on the populous cities of the East. Dire and gloomy is the prospect unless somehow the restraining and lifting influences of the gospel can be released to cope with human greed and injustice.

The leaders of these Oriental countries are not blind to the situation. They are not trying to drive Christianity out, provided Christianity is not a cloak for graft nor a scheme to humiliate.

The doors are open. The opportunity is limitless.

One of the finest young men on the mission force in China in a recent letter says: "I can give you a statement

of the need as I see it, a need and an opportunity which brought me back to China this fall with my wife and two little boys in spite of the chaos and uncertainties which my soul loathes, a need and an opportunity which will keep me on the job as long as possible, whether the home church supports us as it should or not. The needs and the opportunities in this field today are humanly speaking limitless. I am the only missionary in my half of the territory. In my field, there are approximately one million people untouched by any other mission agency. These people live in about two thousand small towns and villages. So far we have chapels and churches in thirty-five of the more strategic places. The nineteen hundred other large villages which constitute the real problem of evangelism are practically unreached. And yet so far as I know there is not a place in our territory where we would not be welcomed by the people. It is a tremendous burden on me all the time, it makes me resentful some of the time, that I should be forced to let such golden opportunities pass because of the lack of a few hundred or a few thousand dollars. With my present appropriation and the present financial situation in China, I do not have anything with which to take any advance steps."

Statements like this could be multiplied without measure. With such facts facing us, shall we quit? With such opportunities clamoring to be noticed, shall we conclude that the missionary movement is a spent force? That no more missionaries need be sent out? That no heroic and sacrificial gifts should be made? Is the church to be satisfied with a partial success? Having organized these feeble but hopeful indigenous churches, shall we conclude that the kingdom has fully come? It has hardly started.

We are like a man who has found a gold nugget in a gorge and stops digging; like a seaman who drops anchor a mile from the port of departure and says: "I have sailed

all seas;" like a child who has learned his letters and who concludes he is educated.

We have really just begun the missionary adventure. We have demonstrated that Christianity will work, that it can produce the same results in one land as another, that it will meet the needs of Africa and Asia as readily as the needs of Europe and America. It can regenerate the individual and transform society. It can dower a bankrupt world with imperishable assets, and make the disinherited heirs of God. It can tame savage instincts and create civilization and produce human brotherhood and establish the kingdom of God on earth. It can do this anywhere, among any people, in any age.

Why, then, think of quitting? Why talk of foreign missions dying out in fifty years? Why march with a halting step?

Various explanations are being suggested for the sag in missionary interest.

Some, superficially acquainted with *The Reasons for the Sag* the nationalist movement in China, where National Christians are taking over the headship of schools and hospitals as well as churches, imagine this means hostility to further missionary interference. Of course it means nothing of the kind. It means on the other hand the glorious dawn of a day toward which the missionaries themselves have toiled and prayed. No appeal is more urgent for missionary recruits than that of these national leaders.

Mr. Stanley High, in a recent editorial in the Christian Herald, places the blame on the substitution of institutionalism for evangelism in foreign mission propaganda. Closing his article, he says: "I believe if foreign missions die with this generation that disaster will find its source in the loss of an evangelical emphasis in our mission appeal

and will find a reflection in the loss of evangelical zeal in the church at home."

There is food for thought in this striking editorial. When the passion for souls dies out on the mission field, when anything ranks higher than bringing lost souls to Christ, when we are more interested in bodies than we are in souls, when the emphasis is shifted to by-products, when we give the missionary whose chief work is to heal the sick precedence over the missionary whose chief work is to preach the gospel, we have blundered. Unless the angel was wrong who said to Joseph: "Thou shalt call his name Jesus, for he shall save his people from their sins,"⁶⁶ we are mistaken in our missionary strategy. "Souls first!" must ever be the war cry of a church that functions with the supernatural. New Testament Christianity was short on institutions, but it swept the world with evangelism.

Another explanation offered is that the Christianity which has been developed in mission fields is not sufficiently self-supporting. Too much is handed down. Instead of being hand-fed and nest-sheltered, converts should be thrown out on their own resources. Evangelism is halted by endless discussions on ways and means. The missionary force instead of being the church in the field is the church in the fort.

Ignorance of conditions in mission fields no doubt has something to do with waning enthusiasm and falling contributions. There are people who should know better, but who imagine that nearly all non-Christians have been given the knowledge of Christ, who forget that richly blessed as mission work has been, it has not kept pace with increasing populations. There are one hundred million more people in India today who have no adequate knowledge of Christ than were in India when modern missions started in 1793.

⁶⁶Matt. 1:21.

The divisions of Protestantism have also been blamed for the waning interest in foreign missions. The failure of the churches at home to get together, the promotion of denominationalism rather than the preaching of the living Christ, the attempt to perpetuate in mission fields the sectarian barriers at home, certainly cannot be regarded as an asset in the missionary movement. However, we must not forget that lack of church union did not prevent the glorious creation we call modern missions. We must probe deeper for the disease.

Dr. Walter M. Trumbull in an interesting article in the Sunday-School Times blames modernism with the collapse of interest in missions. He brands liberalism as "a narcotic to mission enterprise." He quotes from an article in a magazine of the liberal school in which the writer says: "Missionaries no longer go to India to make Christians out of Hindus, but to make Hindus better Hindus."

Dr. Trumbull goes on to say: "Questions regarding the message and meaning of Christ which attempt to undermine His claim to be the world's only Savior may not disturb the faith of missionary contributors very much, but they do undermine confidence in the leadership of the men who harbor them. Most missionary enthusiasts have been educated on the Bible, and revere the achievements of men who were heroes of the historic faith. They have not read of any missionary successes on the part of liberals that would lead to offering them substantial support. Individuals repeatedly stated: 'Although I am a loyal church member, I do not give through our board because I am not sure of its soundness.' Suspicion of liberalism is deadening missionary interest in the denominations. The people must be satisfied thoroughly before there can be any hope of a forward move."

Doubtless there is just ground for criticism in the matters mentioned by those who would thus explain the sag

in missionary enthusiasm. The trouble, however, with such explanations is that for the most part they locate the trouble on the mission field. But there is no sagging enthusiasm there,—only glorious success and courageous optimism. It is we at home who are digging in. The campaign at the front goes well. It is the reinforcements that lag. One wonders if back of them all the real trouble may not be discovered in a low state of spirituality among church people here in America. The cross no longer stirs us as it should. We have lost the positive note. We are skeptical of the reality of the supernatural. Our religion is dwindling to a cult. We wear our church vows loosely. We need a new Pentecost. We need a revival of religion that will shake the church to its foundations, that will discover to the church whether it has itself a religion that is worth giving to the heathen, worth living for, worth dying for.

Whatever the cause of sagging interest may be, it must be cured. The work of foreign missions, instead of being over, is just beginning. The golden age is not behind us. It is ahead. Everything points to the greatest missionary era in the history of Christianity. The church must muster the morale for the adventure.

At Grip With
Our Task

Dr. John R. Mott, who has recently returned from a world tour of mission fields, in an address in the mission rooms of the Southern Presbyterian Church to a group of church leaders gathered from various sections of the South, gave it as his profound conviction that the signs of the times, instead of pointing to a decay of the missionary movement, presage the greatest missionary epoch in history.

This is no time to slow down, to hold back, to reduce contributions, to hesitate to volunteer, to plan the work with a timorous mind. It is the time for a great advance.

No matter what has caused us to dig in, we must dig out. No matter what has made us cool off, we must fire up.

"The Son of God goes forth to war." The enemy is not behind our backs, he is in front of our faces, and the Great Captain is saying: "Forward, march!"

We must not hesitate. We must change our strategy if we have had the wrong kind. If our leaders lack courage to push out, we must get leaders who have the courage. If our methods of administration have been faulty, we must tear them to pieces and make them over again. If we have been making rice Christians and organizing hand-fed, nest-sheltered churches, we must quit that sort of thing, and remember we follow One Who died on a cross. If we have been living pampered lives ourselves, squandering great sums to gratify our whims while Christ waits to "see of the travail of his soul," we must shake off ease and enter Gethsemane with Him.

We must not hold back. We must go on. We must take our resolve from the sainted lips of Livingstone: "We must finish our work."

To withdraw from action and aggressive work in foreign mission fields now would be unfair to the work we have started. These national Christians are full of hope. There is no pessimism with them, no preparation to quit the ship. In every field the prospects are compelling, and plans are making for daring evangelistic campaigns.

The Kingdom of God movement in Japan is a challenge to the Christian world. The proposal by National Christian leaders in China to seek a million converts next year as the supreme venture of the hour for China, and similar plans in other fields, are evidence that these converts from the old religions believe with all their soul that the gospel of Christ is "the power of God unto salvation."

The 450,000 Protestant Christians in China and the 300,000 Protestant Christians in Japan; the rapidly growing,

self-sustaining churches in Korea, four of them with a membership of 1,200 each and often with an attendance of 2,000; the miracle field in the Congo where forty years ago the people could neither read nor write but where they now have a literature, schools taught by natives, hospitals, 50,000 people who are literate, and one out of every two in Luebo, a city of 20,000, Christian, are all saying to the churches of America: "You must go on. You have just started. The best is yet to be."

To slow down in the missionary enterprise would be a calamity to the church at home. Nothing could more quickly paralyze the Christianity of America than for it to lose the missionary note. It is difficult to visualize the gospel of Christ minus the fervor of mission zeal. It would be the face of death. The church that ceases to be missionary can no longer be evangelistic, the church that ceases to be evangelistic can no longer be evangelical, and the church that has ceased to be evangelical may well doubt whether it is Christian. If the church is not to pour out its life in efforts to make Christ known, what is it for? Was Paul mistaken when he started out to pay a world debt? Was Christ blundering when He said: "Go ye therefore, and make disciples of all nations"?⁶⁷ Has Christ's promise of power been withdrawn? Is it no longer true that Christ is with His workers? "Even unto the end of the world"?⁶⁸ When the church ceases to be missionary, the water of life has ceased to be "a well of water springing up unto eternal life,"⁶⁹ and has become a stagnant pool.

No greater catastrophe could befall the churches of America than the collapse of foreign missions.

It would also be a faithless desertion of those heroic spirits who pioneered in mission fields. They were a

⁶⁷Matt. 28:19.

⁶⁸Matt. 28:20.

⁶⁹John 4:14.

glorious company. Many of them counted not their lives dear. Not a few sleep in the soil of the lands they sought to save. With grim faith they held on with no sign of the morning for which they longed and prayed. There were no open doors for them, no grateful converts, no rapidly growing churches, no fruitage for their toil. They endured as seeing Him Who is invisible. What of Livingstone and Lapsley and Morrison?

A popular novelist has written a book with the title, "Splendor of God." It is the story of Adoniram Judson and his lovely wife Anne, the first missionaries to Burma. From opening chapter to the last page it is a story of trial, of persecution, of bitter hostility, of sufferings that reflect Calvary. That is the "splendor of God," and that is the glory that haloes the careers of those whose lives have been built into the great missionary endeavor.

Can the church ever forget them? Can it handle carelessly the unfinished task passed on to it by hands that bear "the marks of the Lord Jesus"? Worse than all else, to slow down to a halting step in the march of missions is to betray the Great Captain. It is to be false to the Savior. It is to desert Him Who still comes with "dyed garments from Bozrah, glorious in his apparel, marching in the greatness of his strength."⁷⁰

Christ carried the world in His heart, and the church that has not room enough in its heart for world concern has not room enough for Christ. There will be no return of Pentecost, on any centennial anniversary, to a church that is devoid of missionary zeal. If we are to have a great revival, it must have room in which to spread, and a corner is not big enough.

The field is the world, and God is sounding out His ancient marching order: "Speak unto the children of Israel, that they GO FORWARD!"⁷¹

⁷⁰Isai. 63:1.

⁷¹Exodus 14:15.

[illegible]

